THE CHRISTIANS Labour and Reward; OR, A SERMON,

Part of which was Preached at the Funeral of the Right Honourable the Lady *Mary Vere*, Relict of Sir *Horace Vere*, Baron of *Tilbury*, on the 10th of *January*, 1671. At *Caſtle Hevininghame* in *Eſſex*.

The memory of the Juſt is Bleſſed, Prov. 10. 7. *By humility and the fear of the Lord, are Riches, Honour, and Life*, Prov. 22. ver. 14.

By *William Gurnall*, M. A. of *Emman. Coll.* now *Paſtor* of *Lavenham*, *Suffolk*.

Nobilis genere, ſed multo nobilior Sanctitate, Hieron. Epitaph Paulæ Matris, Ep. 27.

LONDON,
Printed by *J. M.* for *Ralph Smith*, at the *Bible* under the *Piazza* of the *Royal Exchange* in *Cornhill*. 1672.

BIBLIOTHECA BODLEIANA

TO THE

Right Honourable Lady

ELIZABETH,

Countess *Dowager* of *Clare.*

MADAM,

IT was a very merciful Providence, which brought your Honour *to your dear Mothers assistance, in her dying sickness; by which, as you had the pleasure of recreating her Spirit with your presence, and of giving an high Demonstration of your Piety to her, in her low and weak state of body (a vertue of great price with God, and remarkably rewarded by him, even in this life)*

So also the happiness of being an eye witness to her Christian Deportment, in her sharpest Pains and Agonies; how her Faith and Patience triumphed over them all; which, no doubt, did much sweeten the sorrow, that her outward distress, inflicted upon your tender Heart. And, indeed, it is no wonder so holy a Life, should have so Happy an end. Mark the perfect man, and behold the upright; for the end of that man is Peace. *This Pretious Saint had made her Bed, before she was to lye down on it. Long had she been gathering these Spices (Graces I mean) for her dying Nest; in the sweet Odours of which, she at last so Holily, and Peaceably, breathed forth*

forth her Gracious Soul, into the Arms of her beloved Saviour. And, now Madam, *ſeeing God hath determined your Will, by declaring his, it will highly become your* Honour *to bear her Deceaſe, as Saint* Hierom *did the death of the* Noble Paula, *whom he ſo much honoured for her Piety. Not by Mourning you have loſt, but by Praiſing God you had ſo Pretious a Saint to be your Mother; and that you had her ſo long, even to live to ſee, and give her Bleſſing to your Childrens Children, before her departure; yea, that you have her ſtill. Is there no way to have our Friends, unleſs we have them in our ſight? She is not loſt, that ſtill lives*

Non Matrem quòd talem amiſimus, ſed gratias agimus, quòd habuimus, imò habemus. Deo enim vivunt omnia, & quicquid revertitur ad Dominum, in familiæ numero computatur. *Epiſt. 27. Epitaph Paula Matris.*

lives. Her death was the end of her Mortality, but there is no end of her Life. In her Spirit, *she lives in Heaven with God, to whom she lived on Earth. In her* good Name, *she lives with all that knew her, or heard of her admirable Piety. This like an after beam of the Sun-set, followed her, to her bed of the Grave, and still shines to her Honour. The memory of the just is blessed, though the name of the wicked rots, even while it is remembred; as the name of* Pilate *doth in the* Creed, *to his reproach and curse.* And as to her Vertues, *she lives in your self, and in as many other of her Noble Descendants, as imitate her Piety. It joyed this Blessed Saint while alive, that she should*

leave

leave her surviving Children, and so many of her Grand-Children, walking in the Truth. And if an Heathen *took such high content, that the Honour which he arrived to, befel him, while his Parents were yet living; whereby they had a pleasure in seeing his happiness; How much more may it comfort the Pious Relations of this Saint, that this their Pretious Parent, had the joy of seeing them ennobled with Divine Grace, and so in their way to Heaven, before her self went thither. I am sure, it hath been an Heart-breaking-sorrow to some Children, that they converted not to God, before their Godly Parents bodies, were converted into Dust; and thereby cause them to go sighing with sor-*

row

row to their Graves; who, might they but first have seen them reclaimed, would have gone down to them singing for joy. It is a blessed sight, to behold Children, especially of Noble Persons, imitating their Godly Parents Graces.

God is no respecter of Persons, *yet saith* Saint *Bernard*, I know not how it comes to pass, that Vertue in a Noble Person, doth more please; *Is it not haply, because it is more* conspicuous *? and so more attractive. This Consideration made me more-readily obey your* Honours *commands, in publishing these mean Papers; hoping that this great Example of Piety, in so* Noble a Lady, *together, with the*

Minimè quidem Deus est acceptor personarum: Nescio tamen quo pacto, virtus in Nobili plus placet; An fortè quia plus claret? *Epist.* CXIII. ad *Sophiam* virginem.

the Honour that attended her to the Grave for it, may cause some of high Birth, a little more, to consider their great mistake, in thinking to overtake Honour in the dirty paths of Prophaneness and Irreligion; and so be moved, at last, to change their way, and turn into this clean road of Piety; wherein this good Lady *walking, lived with so much esteem, and dyed so wonderfully lamented. The character, that I have here given of her, is True, but not full; nay, far short of her worth. Her Graces were of so high a strain, that I may truly say, what* Saint Jerome *did, concerning his*

Quid in illâ virtutum, quid ingenii, quid sanctitatis, quid puritatis inveneris; vereor dicere, ne fidem credulitatis excedam. *Hieym. Ep.* 16. *ad Princip. Virg.*

com-

commending Marcella, *a Noble* Roman Lady. *I was afraid to speak all I knew of her Wisdom, Sanctity, Charity, and other Excellencies, lest I should seem to exceed the belief of some; those, I mean, who knew her not; for as any were more, and longer acquainted with her, so their estimate of her advanced higher. And must not that Piece be admirably well drawn, which is most commended by those (if able to judge) that stand neerest, and look longest on it? And none, I think, will deny, that famous light of his Age,* Bishop Usher, *to have been as able to judge in this case, as any other; and what an high esteem he had of this* Lady, *and her* Noble Lord *and* Husband

also,

alſo, appears, from a Letter written by him, to her, Forty years ago, in which there is this paſſage.

The thing that I have moſt admired in your Noble Lord, is, that ſuch lowlineſs of mind, and ſuch an high pitch of a brave Spirit, ſhould be yoaked together, and lodged in one Breaſt. And on the other ſide, when I reflect upon you; methinks, I underſtand that ſaying of the Apoſtle better, than I did. That as the man is the Image and Glory of God, ſo the woman is the Glory of the Man. And to your comfort, let me add this, That if I have any inſight in things of this Nature, or have any judgment to diſcern of Spirits; I have clearly beheld engraven

This Letter was writ, *An. Dom.* 1628.

graven in your Soul, the Image and Superſcription of my God. *Thus wrote this* Excellent Perſon, *whoſe admirable judgment, may keep any ſober Perſon from thinking him in this high character, guilty of raſhneſs and light credulity; and his known integrity is enough to free him from all ſuſpicion of abuſing his Pen to any ſervile flattery. And they, who knew the lowly Spirit of this* good Lady, *and how ready ſhe was to be dejected from an over deep ſence of her unworthineſs, will find reaſon to believe, that this* Man of God, *gave this Teſtimony of her, to her, as a Cordial to revive her Humble Spirit; and therefore brings it in with,* And this to your comfort I add.

But I am too troublesom, I fear, to your Honour; *my hearty Prayers are, that as you have begun, so you may go on in living your* Mothers *Holy Life; and that then you may, in a good Old Age, dye her happy death, with much Peace and Honour. And that so long, as you shall have a Posterity live on Earth, your good* Mother *may never be Dead; but may from Generation, to Generation, have those descending from her, that will keep her Name, and Pretious Example alive, by a due Veneration of the one, and Pious imitation of the other.*

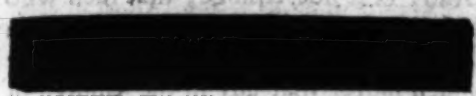
Madam,

I am your Honours
most Humble Servant,
W. GURNALL.

...wenham,
...rch 13.
1671.

ERRATA.

PAge 51. Line 25. read *Betrayed.* pag. 87. l. 20. r. *on.* p. 97. l. 22. r. *sloughs.* p. 110. l. 11. r. *Sin.*



1 Cor. 15. 58.

For as much as ye know that your labour is not in vain in the Lord.

WHAT *Luther* ſaid of Juſtification by Faith, that may we concerning the Reſurrection of the dead, *Articulus eſt Eccleſiæ ſtantis, aut cadentis*; it is an Article with which the *Church* ſtandeth or falleth; Yet ſo foul an errour had taken the head of ſome Members in the *Church* of *Corinth*, as to deny this grand Truth, which St *Paul* calls in another place, *one of the principles of the Doctrine of Chriſt: how ſay ſome among you, there is no Reſurrection of the dead?* v. 12. Heb. 6. 2.

And, is it not ſtrange, that ſuch who profeſſed to believe the Reſurrection of Chriſt ſhould deny their own! but much more, that any in the Church of *Corinth* (eſpecially in thoſe early days) ſhould have ſuch a darkneſs found upon their minds, who ſtood ſo near the riſing Sun? and that while St *Paul* himſelf was yet alive, who had planted this Church; by this we ſee, though Truth is errours elder, yet errour is not much Truths younger. Though the Goſpel-Church was pureſt in the Primitive times, yet it ſoon began to corrupt in its Members. Not unapt therefore was his ſaying, who compared (in this reſpect) the gathering of Churches to the gathering of Apples, which when firſt gathered, may appear all fair and ſound, but then within a while, ſome amongſt them begin to ſpeck, and others to diſcover their rottinneſs. No doubt this Church of *Corinth*, and ſo others gathered by the reſt of the *Apoſtles*, appeared in their Members very ſound in the faith, and fair

fair in their lives at their first embracing of the Gospel; yet some we see did thus soon discover corruption in both. Now to recover the tainted, and especially to preserve the sound from this dangerous infection, the *Apostle* sets himself to defend this Article of our Faith, well knowing, that this was a blow made at the root of Christianity; which must needs fall to the ground, if this cannot be maintained; and he doth it with such invincible arguments, that if any Heretick shall now deny it, the reason cannot be deficiency in the proof here given, but rather a criminous conscience in himself, which makes him on his own defence, deny *a Resurrection*, for fear of the *Judgment* which attends it.

Now the *Apostle* having done this, and withal shewn the glorious array, in which the *Saints* shall arise out of their beds of dust: he then *v.* 55. sings his *Epinikion*, or triumphant song over Death, and out-braves this King of Terrours to his face, that is wont to keep the hearts

of poor Mortals in the miſerable bondage of a ſlaviſh fear. *O Death where is thy ſting? O Grave, where is thy victory?* As if he had ſaid, Death do now thy worſt, we fear thee not: thou mayeſt indeed get us into thy hands, but thou canſt not long keep us in thy power, fall we ſhall into the Grave, but we fall to riſe again, and when we ariſe out of our Graves, then ſhalt thou Death fall into thy Grave, never to ariſe again. Then *v.* 57. he ſings with an holy raviſhment of joy the praiſes of God, and Chriſt our Redeemer, by whoſe atchievement this glorious victory over death is won: *The ſting of Death is Sin, and the ſtrength of Sin is the Law; but thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.* This indeed is our *David*, who cut off the head of this *Goliah* with his own ſword, killed Death by falling dead upon it; he unſtung this Serpent by receiving its ſting into his own bleſſed body. He overcame this great Conquerour, by ſubmitting himſelf for a

time to be conquered by it; when Christ lost his life, then his whole Army of Saints won the day. Death now to them is no death, that which was their punishment as Sinners, is now their priviledge as Saints. That which stood amongst the threatnings of the *Law*, and was the most formidable of them all, hath now changed its place, and is got amongst the promises of the *Gospel*. *All things are yours, or Life or Death.* 1 *Cor.* 3. 21. So pretious an oyl doth our Apostle extract from this slain Scorpion; so sweet an honey comb doth he find in this dead Lyons breast, and gives it into the hand of the Saints, to go eating of it, to their unspeakable joy and comfort: but, is this victory over Death only matter of joy and comfort unto Believers? Oh no; *Blessed art thou O Land, when thy Princes eat for strength, and not for drunkenness*; and, blessed art thou O *Emanuels* Land, when thy Saints feed on the priviledges and promises of the Gospel, not to make them drunk with Pride, nor to lay them asleep in Sloth;

but to refresh them to run the Race set before them, and the Joy of the Lord becomes their strength; the *Apostle* therefore goes on to improve and close up his discourse on this subject with an Exhortation to Duty; *Therefore, my beloved brethren, be ye stedfast, always abounding in the work of the Lord*, that is, be stedfast in the faith of the Gospel, and especially in the belief of this particular Article of our Christian faith, the Resurrection of the dead, and then live up unto this belief; walk and work as for God while you live, as believing you shall, when dead, rise again. Now my Text hath the nature of a powerful Argument to inforce this Exhortation upon them, *for as much as ye know, that your labour is not in vain in the Lord.*

In which words these two things are observable. *First*, the Nature and Quality of the service or work of God, it is a *Labour*; the *Apostle* changeth the the word ἔργον, *i. e. Work*, which he had

had used in the Exhortation immediately preceding into this of Labour, and that not πόνος, which signifies any ordinary labour but κόπος, which imports the hardest of labour; *Negotium, quod nos cædit & quasi vires frangit*, saith an *Etymologist*, and this we may conceive to pre-occupate an Objection of such that could be willing to do some work, but afraid of meeting with too much labour.

Secondly, Here is the reward that incourageth this labour, and may make the Christian more easily submit unto it. *For as much as ye know your labour shall not be in vain in the Lord.* In which, *first*, here is the certainty of the reward, εἰδότες, *knowing, or ye know, your labour is not in vain.* It is not an uncertain surmise, taken up by a self-flattering hope from some easie ground of a weak *fortassis*, or may be; but ye know it upon infallible grounds; ye doubt no more of the being of another World, where God will reward his faithful labourers, then ye do of the

being of this which you see with your bodily eyes, and live at present in. Here you know it, though here you do not receive it. *Secondly*, the transcendency of this reward, 'tis a great reward as well as sure. For there is a ἀντίφρασις in this Phrase, an elegant figure in *Rhetorick*, wherein more is meant than is spoken: the words sound low, but the sense is high. You shall not lose your labour, that is, you shall be infinite gainers by it, you shall receive a reward greater than now you can conceive. Thus in our own Language we are wont to speak, when we would make one willing to do a work we set them about, we'll say to him, you shall not repent doing of it, you shall not be a loser, or work for nothing; in which we intend more than we express, that it shall redound to his great advantage. Thus here under this expression, *your labour is not in vain*, is intended no less than Heaven, that exceeding great and eternal weight of glory, which no tongue of men or

Angels

Angels can expreſs how great it is.

First of the *first*, the nature or quality of the Christians work; his work is a labour, and ſo will every one find it, that means to be faithful in doing of it. Man is born to labour, and the Chriſtian is not born again to be idle; God ſends not his ſervants into the World as a Play-houſe, but Work-houſe; and ſuch a work it is which he appoints them, as is not an idle mans buſineſs, that may be done ſitting at his eaſe on the chair of ſloth, but requires his greateſt pains and diligence; therefore Chriſtianity is in Scripture compared to the moſt toylſom imployments; is it a labour to run a race, which ſtrains all parts of a mans body; what is it then to run this ſpiritual race, which is every ſtep of the way up-hill, and ſtraineth not legs and lungs as the other doth, but faith and patience which is a harder exerciſe? Is the Husbandmans work laborious to plow up his ſtiff ground, and with many a weary ſtep to go ſowing his heavy land, eſpecially

in

in a wet ſeaſon? what then is the Chriſtians labour, who is to plow on the Rock, to break up an heart by nature, harder than ſtone, and whole whole life is a wet ſeed-time, he living in a Valley of tears. Is the Souldiers work laborious and hazardous, who muſt be content to lye hard, and fair hard, and which is more, prepare for hard blows, and knocks, yea wounds, and death it ſelf? then the Chriſtians cannot be eaſie, who muſt deny himſelf, and take up his Croſs and follow Chriſt, and that cheerfully, amidſt all his loſſes and croſſes. For this Captain *non amat gementem Militem*? loves not a Souldier that followeth him groaning and grumbling. But for the further clearing and amplifying this point, it will not be amiſs to deſcend to ſome particulars, to diſcover what it is that makes the Chriſtians work ſo laborious and difficult; and in the next place, why God hath charged Religion with ſo much labour, and ſo many difficulties.

Firſt,

First of the *first*, The vast circumference of his duty; the more strings an Instrument hath, the more art is required to handle it well; the larger the Field is, the more labour it will cost him that is to Till it; in a word, the greater the Servants charge is, and the more business which lies upon his hands, the more care is needful to tend it; and where the care must be great, the labour cannot be little, because care is it self one of the greatest labours: O how great then is the Christians labour? whose care and duty has no less compass than the commandment of *God*, which is of such vast comprehension, that the *Psalmist*, who saw an end of all perfections, could see no end of it. *Psalm* 119. 96. *I have seen an end of all perfections, but thy commandment is exceeding broad.* The Commandment here includes both *Law* and *Gospel*, and the Christians duty extends to, yea, diffuseth it self over both. *First*, the Law Moral, this is bound upon the Christian in point of duty to make it his rule, as strictly as it

was

was upon innocent *Adam* himself, though not upon such strait conditions, and dismal consequences. The Christian is bound to it upon peril of contracting sin, though not of incurring death and damnation; the Christian hath no more liberty to transgress the Law than *Adam* had, though he hath a promise of pardon upon repentance, when he hath sinned, which *Adam* had not; how indeed can we imagine that Christ, who was made a curse for sin, would come to be a cloak to sin? now is it an easie work, for the Christian to keep his heart in a sincere compliance with, and respect to, this Law in his daily walking? a Law which is so large, as reacheth from Heaven to Earth, commanding us to keep a conscience void of offence to God and Man; a Law so pure and precise, that forbids all sin, omissions of good, as well as commissions of evil; that indites him for a Murderer that doth not feed his Brother (yea his Enemy) as well as he that stabs him to the heart; him that doth not pray to God,

as

as well as him that doth curse him; the barren Heath without good fruit, as well as the Dunghil-life of the profane sinner filled with the stinking weeds of gross crimes, that condemneth sudden passions, as well as deliberate sins; that bindeth the soul to its good behaviour, as well as the hands. Is it an easie thing to hate every false way? to be ready to every good work? to have respect to every Command, which yet he must have that will not be put to shame, *Psal.* 119. 6. *willing in all things to live honestly.* Yet this he must do, that will keep a good conscience, *Heb.* 13. 18. is not here enough to fill the Christians head with care, and his heart continually with an holy fear and trembling? But this is not all his work; for *secondly*, the Evangelical Law is also bound upon the Christian; the sum of which the *Apostle* gives us in these two comprehensive duties, *Repentance towards God, and Faith towards our Lord Jesus Christ*; and are these to be got, or exercised when got, without Act.

out labour? When the poor Christian hath done his utmost to keep the Law, how far short doth he fall of that exact Rule? Now these deficiencies and obliquities call for repentance, and is it easie for him to comply with this duty? is it easie to rifle his conscience, and search his own heart, so impartially, as if he forgot it was his own house he was searching, and his own shame he was to discover; yet this is a necessary antecedent to the act of repentance: how can he correct the *Errata's* or faults of a book, that never read nor examined it? and to do it surely will cost some pains. I confess this review the Christian is to make, is more easily done, when he doth it daily, and examines his life (if I may so say) sheet by sheet, as it is printed off in every particular day's conversation: but even this is a labour too heavy for a slothful heart to endure, is it easie when the poor creature hath found out his many sins and failings, upon this review, to get his heart

heart into a melting frame and sorrowful sense of his ingratitude and disingenuity to God in them, so as to throw up those sweet morsels with more bitterness of spirit, than they were swallowed down with pleasure. In a word, Is it easie for the poor Christian to get these Inmates out of doors, which he hath so unadvisedly let in, to clear his affections of that poyson, with which these his sins have infected them? Is it easie to recover the strength of his resolutions, which his sins must needs have much loosned and weakned? The second great duty of the Gospel is Faith, and this is as hard as the other; for indeed the difficulty of believing makes that of repenting so hard. Is it easie to assent to the truth of these Mysteries of the Gospel, which are contrary to the apprehensions of corrupt reason, and beyond the comprehension of the Christians most elevated understanding? Is it easie for one of a wounded spirit, sunk and dejected as low as Hell, under the heavy sense of his

his guilt, to lift up an eye of faith to the promise, and to conceive a hope, that such a Wretch as he hath been, may ever find grace and favour in the eyes of a just and holy God? Verily, it is a wonder little less, than that of the Prophets, in making Iron to swim; it is easie for a stupid sinner (indeed) to dream of a pardon, while Conscience is asleep; but when this is once throughly awake, only he that can still the waves and winds in a storm at Sea, can pacifie this, can give either power to believe, or peace in believing. Is it easie to repent, and bring forth the meet fruits of it, good works, and not to make them the Idol of our trust? not to relye on the first to procure our pardon here, nor on the other to purchase our reward hereafter; but to rejoyce only in Christ Jesus, as the sole entire object of our trust for both.

Secondly, The curious Sculpture with which every Duty in Religion must be engraved, to render it accepta-

ble

ble to God, a miscarriage in any of which is (like an hair on the writers pen) enough to mar and blot his fairest copy, for *bonum ex integris*. *First*, every duty in Religion, to render it acceptable to God must spring from a supernatural principle. It is not labour in the Lord, except the labourer himself be in the Lord. *Actio sequitur vitam*, a carnal man can do no other than a carnal action, though the matter of it be spiritual. A dead state can have no other but dead works, *a corrupt Tree cannot bring forth good fruit. Mat.7. 12. Secondly*, the Christians work must be performed with an holy fervor, *Thou hast commanded us to keep thy precepts diligently. Psalm.* 119. 4. מאד *valde, vehementer.* The word is emphatical, importing an exerting the utmost force of our Souls. Zeal is the religious part of our affections, the first-born and strength of a mans spirit, and therefore God sets it apart for himself, as his peculiar portion, *fervent in spirit serving the Lord*; without this, he accounts himself slight-

ed, not ſerved, and accordingly deals with ſuch cold ſervitours, giving them as cold welcom as they do him ſervice; *curſed is he that doth the work of the Lord negligently*; If we would repent, we muſt be *zealous and repent*, *Rev.*3. *v.*2. if hear the word, we muſt be *ſwift to hear*; if pray, it muſt be *an effectual fervent prayer*, or elſe it is but *thuribulum ſine prunis*, a cenſure without fire. If we would give an alms, we muſt *draw out our ſoul*, as well as our purſe to the hungry. Now thoſe imployments are counted moſt laborious, to which moſt ſtrength and force muſt be put, and thoſe which intend the powers of the ſoul, more than ſuch as ſtrain the limbs of the body; the Scholars labour in his ſtudy, is more ſpending, than the Plow-mans in the field. What then is the Chriſtians labour, which exerts the zeal and heat of his ſpirit? O how hard is it to kindle, or kindled, to keep this heavenly fire alive, on a hearth ſo damp and cold as our heart is? *Thirdly*, the Chriſtians

stians work must be done from a right motive to a right end; *First*, a right motive from obedience to the will of God, and that such as springs from the love of God; he doth not Gods work that doth not obey him, and he doth not obey him, that doth not love him, that only being true obedience, which is hearty obedience. *Ye have obeyed him from the heart*; and that only hearty obedience, which is loving; for love hath the regency of the heart, and it goes only whither love carrieth it. O how hard is this, where there is so much of the slave, even in those that are children? where *Hagar* so oft overtops *Sarah's* servile fear, our filial affection; *Secondly*, it must be to a right end; it is in vain to wind up the watch, if it be not set to the right figure, or to draw the Arrow (though to the head) if the Archers eye direct it not to the right mark; Zeal winds up and draws forth the powers of the soul, it makes the Christian act vigorously, and forcibly: but if sincerity (which is the singleness of the souls eye) be not present

Rom. 6.8.

to direct it ultimately to the glory of God, the labour is in vain; the faster a man goes, (when out of his way) the worse; for the faster he goes, the further he hath to come back: he that is slothful in the Lords work doth displease him, but he that makes a great bustle in Religion, and by this his activity calls others eyes to behold his zeal, yet secretly intends his own, not Gods praise, provokes him more, because more hypocritical in what he doth: hypocrisie being to sin, what putrifaction is to diseases; the more of this in a disease, the more dangerous it makes it; the more of that in a sin, the more abominable it makes it: nay further, though the aim be not false, yet if that which God allows to be our inferiour end, be made our ultimate, it depraves the action; if I aim at the comfort and relief of a poor mans necessity in my alms (which I may and ought) yet if this be the highest I look, and my eye passeth not through this, to the glorifying of God, it becomes unacceptable,

ceptable; a man may lose the prize by shooting short, as well as wide of the mark; now how hard to keep our eye fixed on this ultimate end? truly even as hard as to keep our eye fixt on a single object, through an Optick Glass, held by a trembling hand. *Fourthly*, Every Duty must be timed aright; the Christians life is full of duties, and those very various; now he is called to exercise himself in one, then in another; now to pray, anon to meditate; now to be in his Closet, then to be in his Shop about his worldly calling; now to private, then to publick; now to reprove, then to encourage or comfort his Brother. As one that hath a Shop full of divers Tools, all necessary for his Calling, but this for that purpose, and that for this in it; now if he should cut with his Axe, when he should smooth with his Plain, he would soon spoil his work; that which is at one time a Duty, would, if done, at another be a Sin. Diligence in our worldly Calling on the week day is the work of the Lord;

but the ſame on the Lords day would be Satans; no doubt as many a fair Child hath been loſt by an untimely Birth, ſo many a good Work ſpoiled by an unſeaſonable performance; and to diſcern time and judgment for our actions, requireth both wiſdom and care, and theſe labour and pains.

Thirdly, The difficulty the Chriſtian finds to order his Converſation, ſo that his care for one part of his work may not hinder him in another. Now the reaſon of this difficulty, is the ſeeming contrariety of ſome duties to others: Seeming, I ſay, not real, indeed it is in Satans ſervice only (not in Gods) that there is a real contrariety of work: Errors have their oppoſites; he that maintains one, cannot, if he underſtands himſelf, hold ſome other; ſo in Practical Luſts, ſome are at ſuch a feud, that when one is in the Throne, the other is kept under, but all Truths agree lovingly together, being all but one Faith; and ſo do the Graces of a Chriſtian, being all the effect of one and the

the same Holy Spirit; they do no more hinder one another in acting, than the several wheels in a well made Clock do one anothers motions; or the various members of the body, one the others Operations and Functions; yet, I say, there is a seeming contrariety. And as it requires Art and care to touch the several strings of an Instrument, that have different Sounds, so as from all may result one harmonious sound, so much more holy skill and care in a Christian to exercise these many various Graces, and perform so many divers Duties, in such a sweet concurrence and fellowship, that from all, there may result an uniform Holiness in the course of his life. The Christian must be Zealous, but leave room for Discretion, or else like a Ship that hath all Sail and no Ballast, he'll grow top heavy; he must fear to sin, and yet hope in the Mercy of God, when he hath sinned and repents of it; 'tis his duty to draw near to the Throne of Grace with an Holy boldness; but it

is his duty even then to preſerve an Holy awe and reverence; he muſt be ſenſible of the hand of God when afflicted, or elſe he is not a Man; but then he muſt bear it patiently, or elſe he is not a Chriſtian; he muſt be meek and lowly in his carriage to all, even the meaneſt, yet muſt keep an high courage and noble reſolution, not to be turned out of the path of Duty for the frowns of the greateſt; he muſt love his Brother but hate the ſin he commits; how many ſuch riddles are there in Religion? Now is it an eaſie work for the Chriſtian to drive his Charriot in ſo narrow a path, without juſtling one duty againſt another; to hold a fair and friendly correſpondence with all theſe duties, and not ſet one at variance with the other?

Fourthly, The great oppoſition the Chriſtian meets with in doing the Lords work, makes his labour ſtill greater. Other men can work in their Shops quietly, and few or none will moleſt them, much leſs throw ſtones at them; but

but the Christian he's hindred from all hands. *First*, The flesh within controuls him, lusting against every good motion and holy action which the Spirit of God stirs him up unto; so that he is forced to dispute his way before he can come at his work; much ado to answer what the flesh objects against every duty he is to perform. Would he pray, then the flesh begs time, and will be putting it off for a more convenient season, some other business it starts first to be done; would he give an Alms, the flesh asks him, whether he meaneth to be a beggar, and give that to others which himself may want before he dyes? would he reprove a sinning Brother, then why will he be a busie body in other mens matters, and lose a Friend in doing a thankless office? would he bear witness to the Name and Gospel of Christ, then pity thy self is its counsel? no duty but it either keeps from it, or disturbs in it; so that he needs a Sword as well as a Trowel to lay every stone in his Spiritual build-

ing.

ing. *Secondly*, A body of flesh hangs heavy upon him; the body was at the first, and shall again be at last in Heaven a wing; but now, alas, 'tis a weight to mans Soul, and that an heavy one; it should indeed be the Souls servant, but now the Soul is fain to tend and wait upon that, to provide Food to keep, and Physick to restore its Health; yet when all is done, it proves no over meet help to the Soul; if it be strong and healthy, then like a pamper'd Beast, it grows crank and wanton, ready to throw its rider, which made Saint *Paul keep down his body*; yet if the Soul discipline it but a little too severely, then 'tis feeble and tyred. *Thirdly*, The World, this makes no small opposition. *First*, The things of the world; the Christians worldly calling is ready to filtch the time which should be spent in the Christians general; *Martha* is in the Kitching, when she should be in the Chappel; the enjoyments of the world, how ensnaring are they? sensual delights, so sweet Wine, that when the

cup

cup is at our lips, we cannot drink little, and so heady and intoxicating that we cannot bear much: when troubles come, how hard to keep from extremes, making too light of them, or thinking them too heavy; we are prone either to despise them, or to faint under them. *Secondly*, The men of the world, these are oft a snare to draw the Christian into sin, sometimes a whip in the Lords hand to scourge him for his sins, but always a sore vexation to the Christian by their sins. *Lastly*, The Prince of the world brings up the rear; he like a roaring Lion comes fell out of his Den, and runs full mouth at him: such a bold and brazen faced Enemy, that he is not afraid or ashamed to tempt the chastest Soul to the foulest crimes: he that durst tempt Christ himself to devil-worship and self-murder, what will he not dare to attempt upon the best Christians? and he is as sly as bold; an Art he hath of insinuating and winding in his head before the Christian can discover his design; he hath more baits

than

than one to his hook and knows how to fit every ones pallat; if he cannot make the Christian wallow in the mire of fleshly lusts, then he tempts to Spiritual sins: if he will not be so prophane as to live without Religion, he'll try to make him an Hypocrite in Religion; if that succeed not, he'll try to blow him up into a proud conceipt of his Sincerity; if that will not do, he'll labour to abuse his Humility into dejection, and make him think worse of himself than he is. *Lastly*, He is as importunate and restless an enemy, as he is bold and sly; like *Marcellus* the *Roman* Captain, of whom *Hannibal* said, *he was the oddest man he ever met with; for whether he did beat, or was beaten, he* would not be quiet: if Satan gets a victory, he pursues it without mercy, never losing an advantage given him; if he be worsted, he rallies and comes on again with more rage. Thus he dogs the Christian to the last breath, and never leaves till the Christian be got into Heaven it self, where he cannot come

come at him. Now if any can go through all this work, and withstand all this opposition without labour, or with but a little, he hath learnt an Art, and got a sleight, which the rest of his brethren never knew; and we may bid him, as the Emperour did *Acetius*, set up his ladder, and go to Heaven away by himself alone.

Quest. *But why hath God charged his peoples work with so much labour, travel, and trouble?*

Answ. First, Therefore they have so much labour here, because they shall have none at all hereafter; they shall in Heaven rest from their labours, therefore it is fit they should have some on Earth; otherwise, some Graces could never be exercised, and so their excellency would not be known, and consequently might seem to be Created in vain; there resulting from them neither benefit to the Saint, nor Glory to God. To name but one, how should the excellent Grace of Patience (which shall have no occasion for its exercise in

Heaven)

Heaven) be ever ſeen, if no part were given it to bring it upon the ſtage in this world? and what can diſcover Patience, but labour and trouble? we had never heard of *Job*, probably, but for his Patience; and I am ſure we could never have heard of his Patience, if we had not alſo heard of his Tryals: indeed there is a great *decorum* in this diſpenſation, that the Chriſtian ſhould have his Patience tryed in this world, where God himſelf hath his own Patience ſo much exerciſed: that they ſhould endure ſome affliction from God, where God bears with ſo much ſin from them.

Secondly, God doth this, that his people may give good proof of their high eſteem of the promiſed reward; it was an unſpeakable contempt which *Adam* caſt upon his happineſs to ſell it for a trifle; how could he more deprize it? God therefore reſolved, that before he reſtored him, or any of his to their loſt happineſs, they ſhall firſt reſtore what he ſo vilified, to its due

place

place in their estimation; and because no more convincing Argument can be given of the high price we value Heaven at, than by the great labour we are willing to take, and trouble we are ready to endure for the obtaining of it; therefore he hath charged the Christians work with so many labours and difficulties, that by our digesting these, to obtain that, we may give, indeed, a real proof that we prize Heaven at a rate Superlative to all that is here below. Thus *Caleb* shewed his high account of *Canaan*, when he was not cooled in his desire of it, nor quailed in his courage with the high Walls, and high Gyants upon them, which rendered the attempt difficult and hazardous; but crys, *Let us go up at once and possess it, for we are able to overcome it.* Whereas the other faint-hearted *Israelites* are said to *despise the good land*, and why, but because they valued their ease and safety at an higher rate than it? *Numb.* 13. 30. *Numb.* 14. 31.

Thirdly, That he may make his Peoples

ples reſt in Heaven ſweeter when they come to it: There are three joys mentioned in *Scripture*, as the greateſt this world hath; the joy of Harveſt, the joy of Victory, and the joy of a Woman that hath brought forth a Man-child; now all theſe joys are uſhered in with great labour and travel; paſt troubles ſwell preſent joys; for beſides the pleaſure which is ſucked from the preſent good enjoyed, there is a further acceſſion of joy made, from the remembrance of paſt labours and perils happily now conquered; the more hazardous the Battel was in the Fight, the more pleaſure the Conqueror hath in his Victory. It would eaſe the damned of ſome of their ſorrow, could they forget the poſſibility they once had of being happy; and it would deprive the Saint of much of his acceſſory joy in Heaven, did he not remember the danger he once had of falling into that miſery, which there he needs not fear.

I ſhall apply this Point only to two ſorts of Perſons. *Firſt*, To thoſe that have ſlighty

ſlighty thoughts of Religion, who think it an eaſie thing to be a Chriſtian here, and no hard matter to be ſaved hereafter. *Secondly*, To thoſe that are ſo far from believing it thus eaſie, that (through the ſuffuſion of Melancholy and Satans Art, who thickens this darkneſs) apprehend it ſo hard a labour, as renders it next to impoſſible; whereby they are diſpirited from making any vigorous endeavours in Religion, fearing they ſhall never overcome the difficulties which attend it; and as good they think it is to ſet ſtill, as riſing to fall deeper at laſt into condemnation. Thus, the Ship cannot ſail if it hath no wind, or too ſtrong and violent a one. My deſire is to undeceive thoſe, and thereby to do a kindneſs to them both. Thoſe that think it ſo eaſie to be a Chriſtian, no hard matter to obtain Salvation; I would endeavour to ſhew theſe what a deluſion they are under, and danger they run, by fancying the Bridge to Heaven wider than it is: But where, may ſome ſay, dwell theſe

Men I am now directing my ſpeech unto? I wiſh they did not ſwarm every where, and made not the greateſt number in moſt of our Towns and Congregations. I ſhall point at a few: *Firſt*, He that conceits himſelf a Chriſtian, and nouriſheth in him an hope of Salvation, even whilſt his life is prophane, he, no doubt, thinks it too eaſie to be a Chriſtian; when a man ſhall think Chriſt will own him as his, meerly for his Chriſtian name, and not reject him for his Heatheniſh Practices, thinks that his heart is good, though his life be wicked; whereas his life could not be wicked, if his heart was not ſo (for out of the abundance of the heart the mouth ſpeaketh) when men ſhall think they are Gods Servants, though they be the Devils Labourers; that God is their Friend, when they declare themſelves every day his Enemies. In a word, to think they ſhall leap at death, *è cœno in cœlum*, out of *Delilahs* lap, into *Abrahams* boſom; is not this to make it an eaſie thing to be

be a Christian, and no hard matter to be saved? and where is any one (who hath not first been convinced from some work of the Spirit) so bad, that is not yet thus kind to himself? yea, have they not commonly the strongest Faith, who have the weakest Grounds for it? they build up *Sion* with blood, and *Jerusalem* with iniquity, yet will they lean upon the Lord, and say, is not the Lord amongst us, none evil can come upon us? Who knocks more boldly at Heaven Gate to be let in, than they whom Christ will reject as workers of iniquity? O what a delusion is this! *Caligula* never made himself more ridiculous, than when he would be honoured as a God, while he lived more like a Devil. Before you would have others take you for Christians, for Gods sake, prove your selves men, and not beasts, as you do by your bruitish lives. Talk not of your hopes of Salvation, so long as the marks of Damnation are seen upon your flagitious lives. If the way to Heaven were

Mic. 3.

thus eaſie, I promiſe you the Saints in all Ages have been much over-ſeen, to take ſo great pains in mortifying their luſts, in denying to ſatisfie their ſenſual appetite; *ad quid perditio hæc*, to what purpoſe did they make ſo much waſte of their ſweat in their zealous ſerving God? and of their tears, that they could ſerve him no better, if they might have gone to Heaven, as theſe men hope to do? That *Fryar* was far more ſound in his judgment, in this Point, who Preaching at *Rome* one Lent, when ſome *Cardinals*, and many other great ones were preſent, began his Sermon thus abruptly and Ironically. Saint *Peter* was a Fool, Saint *Paul* was a Fool, and all the Primitive Chriſtians were Fools; for they thought the way to Heaven was by Prayers and Tears, Watchings and Faſtings, ſeverities of Mortification, and denying the pomp and glory of this World. Whereas you here in *Rome*, ſpend your time in Balls and Masks, live in Pomp and Pride, Luſt and Luxury, and yet count your ſelves good

good Christians, and hope to be saved: but at last you will prove the Fools, and they will be found to have been the Wise men. Did ever any man arrive at *London* by going from it? every sin is a step from God, and the more we sin, the further we depart from God. Doth not he then take a wise course to come at last to the full enjoyment of God in Heaven, who by a lewd wicked life runs as far from him, as his legs can carry him?

Secondly, They who think they are good Christians, and fair enough for Heaven, though they have no more then a Negative Holiness; the best that can be said of them, is, they are not so bad as the worst; they do not take so much pains for Hell as others; but none for Heaven; they labour not so much in the Devils work; but work not at all for God: like those in the Gospel, they *stand idle all the day long*, and yet hope for a peny at night, though they never entred into Christs Vineyard: they are so far from labouring in the

work of the Lord, that they will not touch his work with one of their fingers. Do not these think it very easie to be Christians? as if God was bound to save them, but they not bound to serve them. Is not Heaven called a reward? and what reward can be expected where no work is done? if some that work shall be denyed all reward, because they did not labour at it; and some seek, that shall not be able to enter; because they do not strive; then miserable must thy condition be, who fallest short of those, who themselves fall short of Heaven.

Thirdly, *Formalists* and slothful Christians; and how many are these? who will not be Atheists to live without all Religion, but resolve not to be Zealots. They are more then key-cold, but are afraid to be too hot in their work; they are not idle, but cannot be perswaded to be diligent; they love such a temper in Religion for their Souls, as they do a Climate for their Bodies to live in; it must be a very temperate one;

afraid

afraid to exceed only in Piety and Holiness, in which alone there can be no excess. Oh what a delusion is this! he that will chuse another temper for his Religion, than God hath commanded, had need provide another Heaven for himself, than God hath prepared; for that is given to the zealous Labourer, not the lazie Loiterer. The violent are they which take this Kingdom by force; a man may be sure of Hell with a little pains, but Heaven will certainly be lost without our labour and diligence: and the reason is, because every man is born in a state of sin and damnation, and so needs no more than to sit still in that state, to bring inevitable destruction upon him; to Hell he will come soon enough, though he gallop not so fast as others in riot and excess. But, alas, we are born afar off from God and Heaven; much labour is required to get into the way that leads to life Eternal; and when we are in it, many a weary step to take, abundance of work to dispatch; sins to mor-

tifie, temptations to reſiſt, afflictions to endure, impaired Graces to repair, weak to ſtrengthen, and to perſevere in all this labour, till death it ſelf take us off. This we muſt do, or elſe (as Saint *Paul* ſaid of their abiding in the Ship) we cannot be ſaved. It is with the Chriſtians Spiritual Life, (in this reſpect) as with his natural; his body hath within it ſelf, that which is ſufficient to cauſe the death of it, but not to maintain its life. This proviſion is without; as a man, he will dye, though he make no uſe of knife or halter to diſpatch himſelf: not taking food, or not uſing phyſick will do it alone: Thus the Chriſtian hath enough within him to procure his Spiritual death, and conſequently his Eternal; but not to maintain his Spiritual life. The proviſion for this is out of himſelf, *his ſufficiency is of God*, 2 *Cor.* 3. 5. and this ſufficiency God gives not in an immediate way, but by appointed means, which he requireth their care to make uſe of (as he did the *Iſraelites hands*,

hands, to gather and bake their *Manna*) and so by blessing his means, and their care in using of it, their Spiritual life is preserved and nourished unto Eternal life. Now, when any shall thus extend his care to the use of all appointed means, and intend the faculties of his Soul industriously (as he ought) in the use of them, and shall have continued some considerable time in this exercise; then, and not till then, will he be a competent judge, to tell us whether it be a slighty business, to be a Christian indeed or not.

Secondly, A few words to those who will acknowledge the labour of Christianity to be great; but that is it which is their discouragement, and scares them from entring into that service, which will cost so much pains, and bring so much trouble. I shall leave some Considerations to be pondered by them, which, I hope, may ease them of this too deep an apprehension of the Christians labour.

First, Christianity, 'tis confest, is a labour,

labour, but a neceſſary labour; it is not, indeed, the part of a wiſe man, to labour, or hazard much for that he little needs; yet for ſuch things is it (God knows) that moſt men beſtow their greateſt toyl and travel; to obtain that which they may have (*ſpecie aut valore*) and ſpare this their pains alſo; as *Cyneas* told *Pyrrhus*, when he ſaid, after ſuch and ſuch Kingdoms Conquered by him, then we will ſit down and live a merry life. But why, quoth *Cyneas*, may we not do that already without all this trouble? I confeſs (conſidering the preſent frame of Carnal mens hearts) they are under a kind of neceſſity of what they inordinately deſire. The Covetous man muſt have his Gold, the Voluptuous man his Pleaſures; or elſe they cannot enjoy themſelves: but this neceſſity is no other than that of a Dropſie man, for his unmeaſurable drinking; for was this mans diſeaſe, and the other mans luſts purged out, both their neceſſities would ceaſe alike; but Heaven is abſolutely neceſſary to all

all, whether they think so or no. Better we had the Soul of a Beast, than having the Soul of a Man, not to have at last that perfection and happiness, for which this Immortal Soul was made. And this thou canst not have, except thou wilt take the pains to walk in the ways of Holiness, which lead to it; thy Soul (poor man) is hastning apace to its last and eternal state, which will be either in Heaven or Hell: the Happiness of the one invaluable, the misery of the other intollerable, and both interminable. If thou bestirrest not thy self, and that timely, to take hold of Eternal Life, Hell is at thy back to take hold of thee. Now is there any room left in this case for deliberation, when *de vitâ aut morte æternâ agitur?* is it now time to say, shall I labour to be saved, or shall I not? It may in some cases be more eligible to lose our temporal life, than to be at pains to save it. If *Cæsar* told the Marriner, in a storm, *it was necessary he should sail, not that he should live*; then surely with much

much more reaſon may the Chriſtian ſay; yea, muſt he ſay, it is not neceſſary I live here, but 'tis neceſſary while I live, that I perform the voyage God hath impoſed on me; that I launch forth into his ſervice, whereby I may make ſure of Eternal Life, though with the loſs of my Temporal. But no worldly neceſſity can be ſuch, as ſhould controul our care in the other. Get Eternal Life, and thou wilt find again that life thou didſt loſe in getting it; but loſe Heaven, and in Hell thou wilt ſee all thoſe paltry gains loſt, to keep which a while, thou didſt loſe Heaven.

Secondly, Conſider, the greateſt labour and trouble the ſervice of God will put thee to, is incomparably leſs, than the leaſt pain the ſinner ſhall find and feel in Hell. What is the trouble a Chriſtian is at in Mortifying a Luſt here, to the torment which the enraged Conſcience of a Damned Soul will put him to there, for not Mortifying of it when time was? what is the ſorrow which the Saint feels here, whilſt he

mourns

mourns for his sins in hope of pardon, to the horror of a Reprobrate anguish in Hell, imbittered with despair: what is the Christians loss to part with his Temporals for Christs sake, to the Sinners parting with God and Heaven, never to see his blessed face more? in a word, what are the flouts and reproaches which the Saint hath from a wicked world, to the Sinners portion; when God, with all the Holy Angels and Saints, shall laugh at their destruction. If the love of Heaven will not move you to submit to the short labour which attends the service of God, let the fear of Hell do it.

Thirdly, Though the Christians labour be hard, yet there are many things alleviate the burden of it.

First, The suitableness of the Christians work to his renewed Nature; the trouble of a work is much as the mans mind stands to or against it. It would be a tedious business to an ignorant Rustick, to be locked up in a Scholars Study, and there be made to spend his time

time amongſt his Books; but the true Scholar needs not be forced or wagered to this work; his delight in it, takes away the labour of it; *non inveni* (ſaid one) *in hoc mundo requiem niſi in angulo cum libello*; it were a great calamity, to a ſlothful daſtardly ſpirit, to be made to endure the labour and hardſhip of a Souldier: whereas a generous Soul, would prefer it before eaſe and gain at home; *mea ſit laborum major pars, pecuniâ autem, abundet quis volet*, was *Achilles* his ſpeech; give me the labour, let who will take the money. To a ſenſual heart, what more unpleaſing then Heavenly Meditations? yet what more delighted *David?* To a carnal heart, the Commandments of God are all hard ſayings, becauſe, contrary to his unholy nature: but to a Gracious Soul, none of them are grievous; he loves the Law of God from the ſame reaſon, for which the other hates it, *becauſe it is pure*; he delights to do the Will of God, becauſe he hath a law within him, which correſponds

responds with the law without; his Heart answers to it, as the eccho to the voice; thou *saidst seek my face, thy face will I seek:* No wonder a Cross lies heavy upon his shoulders, that hath no Faith in God to sustain him under it; but a *Paul*, he can *take pleasure in infirmities, in reproaches, in necessities*, &c. 2. *Cor.* 12. 10.

Secondly, The Divine assistances which the Christian hath in his work, alleviates the labour of it; consider the Christians work without this help, 'tis heavy indeed, yea, too heavy for him to stand under; but Gods helping hand put to it, makes this heavy work light. The Ship, which when lying on ground, all the Teams in the Country could not draw off; how easily is it set a float when the Tide comes in? Thus the Heart which the Christian, by no pains and industry of his own, can raise out of its dullness and indisposition to Duty? Oh how soon is it elevated and inspirited, when God flows in with his secret Aspirations and

and Exuſcitations of his Bleſſed Spirit and Grace! he who confeſſed that he could do nothing of himſelf, not ſo much as think a good thought, tells us alſo, he is able to do all things through Chriſt who ſtrengthneth him: now this help from the Lord is promiſed; but it comes not till the Chriſtians hand is put to the work; let him be up and doing, and then God will not fail to be with him. 'Tis cheap travelling (we ſay) for a Child in his Fathers company: to be ſure God will pay the charge the Chriſtian is at in his whole journey to Heaven; it is eaſie working while God holds our hand, yea, puts ſtrength into it. Art thou to pray his Spirit will lift with thee, for ſo that συναντιλαμβάνειν, ſignifies, art thou tempted? whilſt thou art fighting in the Valley below, Chriſts hands are lift up in Heaven above for thy Victory. *I have prayed that thy Faith fail not*; yea he doth not only pray above for thee, but will be in the Field with thee, and in thee, by the ſecret ſuccours of his Spirit.

Spirit. *My Grace is sufficient for thee*, which is not meant of Grace Inherent in us; that indeed is unsufficient of it self; but the auxiliary Grace, which he sends in to assist and excite that in a time of need.

Thirdly, Though Christianity be a labour, and many troubles and perils attend it, yet 'tis not alike to all: every Christian hath not *Hemans* Faith, *Jobs* Patience, or *Pauls* Courage; neither shall all have *Hemans* Disertions, *Jobs* Losses, nor *Pauls* Persecutions; the stoutest Souldiers are put upon the hottest service; the heaviest burden upon the strongest back: he knows every Saints ability, and so he rates them; *he will not suffer any to be tempted above that they are able.* When the *Israelites* came first out of *Egypt*, he knew they were raw Souldiers, and therefore led them about, that they might not be put to fight, before he had hardned, and heartned them more to bear such a work. While Christ was upon Earth, he interposed his own body between

his weak Disciples, and the fury of the wicked world: but when he went to Heaven, then he ventured them into the storm, but careful first to re-inforce them with power from above, before he let them take the Field, *Acts* 1. 4. *Being assembled together with them, commanded them that they should not depart from* Jerusalem, *but wait for the promise of the Father.*

Fourthly, The merciful indulgence which the Lord gives them as to their failings: hard work, indeed, God calls them to, but the harder the work is, the more his pity is expressed towards them; in pardoning those invincible infirmities, which notwithstanding their faithful endeavour, will be found in their doing it. It was hard for the *Apostles* to keep their eyes wakeful in the dead of the night; Christ considereth this, and Apologizeth for them, even while he chides them; *the Spirit is willing, but the Flesh is weak.* It is hard when Afflictions are strong, and long, not to fall into some indecencies

cies of speech and behaviour: we have heard of *Jobs* Impatience, as well as Patience, yet the Lord was graciously pleased to to take his part against his accusing Friends; *ye have not spoken of me the thing that is right, as my servant* Job *hath, Job* 42. 7. It is hard to act Faith, when sense and reason are nonplust; the Lord therefore is pleased to overlook the weaknesses of his Childrens faith, which in such deep plunges they bewray, so they strive against them, and be humbled for them; *in magnis tentasse aliquid, non parvum*, in great and difficult enterprizes, an essay and endeavour is not little: *Peter* shewed great Faith in venturing to go upon the Sea, but discovered infirmity when he began to sink; therefore Christ pitieth and succoureth his weakness. *Davids* strait was in a manner as great at Land, as *Peters* was at Sea. When at *Gath* amongst his Enemies, whose Champion he had slain; much fear and unbelief he borrowed in this his strait, yet some secret actings of Faith were

mingled with these his fears, as appeared by the Prayer he then lift up to God; and even this Prayer attended with so many distrustful fears, found acceptance with God; which made the good man bring this forth as an encouragement for others; *This poor man cryed, and the Lord heard him, and saved him out of all his Troubles*, Psalm 34. 6. A poor man, indeed, he was at this time, not only in his outward state, but his inward; poor and low in the actings of his Faith. O what encouragement is here to come into the service of God; hard work thou mayst meet with, but not an hard Master; do but thou thy best, and God will forgive thy worst. Beware of wickedness, in not doing what thou canst, and God will not reject thee for thy weakness; *Like as a Father pitieth his Children, so the Lord pitieth them that fear him*, Psalm 103. 13.

I come now to the Second Part of the Text, which presents us with the reward

reward that attends the Christians labour; *it is not in vain in the Lord*; they shall not be put off with their labour for their pains: no, there is a reward laid up in Heaven, which will abundantly compensate all the pain and pains they were put to on Earth; but we must not understand this, as if the Christian received no gain or advantage, in this life, from the service of God, while he is labouring in it: *Godliness hath the promise of this life, as well as the other.* There are promises of which payment is made here; and though these be inferiour to what the Christian shall receive hereafter; yet be they so pretious, as prove Religion even in this life, no *hospes asymbolus.* No guest that lodgeth on free cost, but such as pays well, and that in present Coin for its entertainment. It affords Bread to the eater, as well as Seed to the sower; there is fruit unto Holiness, which the Christian may now feed on to his comfort, as well as an hope of Eternal life to be received at the end

of this. The very vales which the Christian hath given him, while at his work, afford him enough for his present expence, to maintain him in a port becoming his high hopes for afterwards. *First*, His conscionable labour in the Lords work, will gain him more ability, and holy skill to do his work still better; by exercising of himself daily unto Godliness, he becomes more ready and prepared for every good work; by daily combating with his corruptions, and resisting temptations, he learns more easily to overcome his Enemy. And if in worldly trades this be accounted a sufficient reward to an Apprentice, for serving out his time, to learn the mystery of his Calling; Oh what a reward is it, by the daily practice of Godliness, to learn more fully the Mystery of it? This I am sure holy *David* set down for great gains, *I have remembred thy name, O Lord, in the night, and have kept thy Law; this I had because I kept thy Precepts*, Psal. 119.55. And again, *I understand more than the Ancients,*

Ancients, because I kept thy Precepts, ver. 100. He did not grudge his own pains, nor envy others ease, so long as he might get more Heavenly Wisdom by it. *Secondly*, The Christians conscionable labour, interesseth him in the special Providence of God for him: while he is at work for God, God will take care of him; and what can he want, that hath God for his Provider? what, or whom need he fear, that hath God for his Protector? For though all the Saints have a right in Promises, yet none have a pleasant aptitude to apply the comfort of any one Promise, while they are idle and negligent; no, this is the portion of the laborious Christian, that walks in the actual exercise of his Grace: *No good thing shall he want that walks uprightly.* When God engageth to *Abraham* his Almightiness, it is to him, as *walking before him*, not as sitting in the chair of sloth. *Thirdly*, The Christians labour is rewarded here with inward peace of Conscience, and serenity of Mind; *Great peace have they*

that keep thy Law, and nothing ſhall offend them, Pſalm 119. 166. *Peace be on them that walk by this rule, as on the* Iſrael *of God*, Gal. 6. Theſe are they, in whoſe boſoms this Bird of Paradiſe ſings her ſweet Notes, and her ſweeteſt in fouleſt weather; when ſickneſs comes, and death approacheth. Now he that hath the teſtimony of his Conſcience, for having been a faithful Labourer in the Lords work, will be able to make a comfortable reflection upon his paſt life: For mens expectations of what is coming to them at death, depends upon what their paſt lives have been. Life is the time of ſowing, and death of reaping; as they have ſown, ſo only can they expect to reap. Life is a time for working, and death for receiving the reward, ſutable to the work. Hence it is, when death is approaching, Conſcience (if not ſeared, and paſt all feeling) is then carried back to review what the man hath been doing, for whom he hath been labouring; and therefore muſt needs bring in heavy tidings

tidings to the sinner of his approaching misery; then it rips up all the stitches of that false peace, which the ungodly wretch had been bolstred up with, and tells him, that now the Righteous Judge is at hand, to pay him the dismal wages due to him, for all the wicked works he hath done, which makes the thoughts of death a terror to him. But the Sincere Christian, who hath laboured faithfully in the Lords work; he then hath a pleasant Prospect to behold, when he looks back upon his conscionable walking, and can thence make his humble appeal to God, and desire him to remember how he hath walked before him in Truth, and with a Perfect Heart. Oh what joy is this to his poor heart, that his Conscience bears him witness, he hath endeavoured to walk before God, with godly simplicity, and not in guile? and can cast himself upon the Mercy of God in Christ, and breathe out his Soul with a joyful expectation, of being received into the Kingdom of Glory.

This

This premiſed, I addreſs my ſelf to ſpeak of the Chriſtians reward in the other world, this being principally (if not ſolely) in the Text; where it is ſet forth two ways. *Firſt*, By its certainty, *For as much as ye know. Secondly*, By its tranſcendency, *Your labour is not in vain in the Lord.* In which words, you may remember, I told you there is more intended, than expreſt.

Firſt, of the *firſt*, The certainty of the Saints reward intimated by this Phraſe, *ye know*: that is, ye know it for a certain indubitable truth; ye make no doubt of this: thus is the Saints future Happineſs ſpoke of, with the greateſt aſſurance and certainty; *We know that if our earthly houſe of his Tabernacle were diſſolved, we have a building of God, an houſe not made with hands, Eternal in the Heavens*, 1 Cor. 5. 1. *We know that when he ſhall appear, we ſhall be like him.* 1 John 3. 2. The Saints know this ſo well, that they dare venture the loſs of all they are worth here, for the reward they expect there:

there: *Ye took joyfully the spoiling of your goods, knowing in your selves, that ye have in Heaven a more enduring substance*, Heb. 10. 34. yea, they have refused their temporal life, when offered to the prejudice of their eternal, *Heb.* 11. 35. *Not accepting Deliverance, that they might obtain a better Resurrection.* If any should ask, how do they know so assuredly there is this reward? I would ask such, how they know the Sun to be, when they see it shine? if they say, by seeing of it; they may know, that the Saint sees an Heaven, as certainly, by an eye of Faith, as they can do the Sun, by an eye of Sense; *Faith is the substance of things hoped for, the evidence of things not seen.* Heb. 11. 1. The very light of nature, whereby the Heathens knew a God, did let with it into their minds, some knowledge of another world, and of a double state therein; of happiness to the good, and misery to the wicked; being not able, otherwise, to reconcile the unevenness of Providence in this world, with the

the righteous nature of God: but alas, what was this leſſer light which God left in man to rule him, in the night of Heatheniſh darkneſs, to the certainty of the Saints knowledge, which comes in by the light of Faith? *firſt*, the Chriſtians Faith is grounded on the teſtimony of God himſelf, in his word. Humane Faith is, indeed the weakeſt, and moſt uncertain kind of knowledge; becauſe mans teſtimony, on which it relys, is ſo fallible; but Divine Faith the moſt certain, becauſe the teſtimony of God, on which its weight bears, is infallible: One, who cannot deceive, becauſe he is truth it ſelf; nor be deceived, becauſe he is wiſdom it ſelf: So that, though Faith be not Reaſon, yet to believe what God ſaith is true, there is the higheſt reaſon. 2*ly*, As the teſtimony on which the Saints Faith relies, is the infallible Word of God; ſo his very Faith which relies on this Word of God, is no other than the work of God; the ſame Spirit, who is the Author of that, is the efficient of this; for the Chriſtian believes not

not from the power of his own will, but the power of God, mightily working his heart up to this supernatural act. Hence we are said to be *saved through Faith, and that not of our selves, it is the gift of God*, Ephes. 2. 8. And this Faith is called *a Faith of the operation of God*, *Coloss.* 2. 12. 'tis wrought in us, not by us. Not only the light of truth which the Christian sees is Divine, but the eye of Faith by which he sees, this light is Divine also; how certain must that knowledge be, which in the light of Gods Spirit, beholds the light of Gods Truth? now from this Word of God, the Christian is assured of this reward many ways. *First*, He is assured of it, by Jesus Christ, who, himself, came from Heaven, and makes report thereof; *In my Fathers house are many Mansions, if it were not so, I would have told you*, John 14. 2. As if he had said, you may belief me, for I speak it, that cannot lye; and who loves you too well to put a cheat upon you. That there are such Countries as *France* and *Holland*,

land, you do not doubt, though you never saw them, becauſe ſome that have, aſſure you it is true: and ſhall the Saint be blamed for relying on Chriſts own faithful Word? who *cometh from Heaven, is above all, and what he hath ſeen and heard, that he teſtifyeth*, John 3. 32. *Secondly*, The Chriſtian knows it, by the purchaſe Chriſt hath made of Heaven for Believers. Mans ſin had ſhut Heaven door againſt him, and opened Death and Hells door upon him: now before God would (or indeed could) ſet open again this door of life to poor ſinners, it was neceſſary that his Glory ſhould firſt be ſecured; which to do, this admirable expedient, the Divine Wiſdom contrived, that Chriſt ſhould dye for ſinners, by which, both Death, the puniſhment of mans ſin, might be aboliſhed; and life, and immortality, which man had loſt, might be reſtored, and brought to light again, 2 *Tim.* 1. 10. Hence it is ſaid, *It became him, for whom are all things, and by whom are all things, in bringing many*

Sons

Sons unto Glory, to make the Captain of their Salvation perfect through sufferings, *Heb.* 2. 10. Mark that, *it became him*; ἔπρεπε, there was a condecency for God thus to do. God never doth any thing that doth not become him; in all his works he acts like himself; every work declaring his Glory, but not all alike. Now God in the Redemption of the world, intending to make the greatest manifestation of his Glory, that ever he did: It became him to pitch on such a means, as was sutable to such an end; and this of bringing his People to Glory, by the abasement of his own Son, to an ignominious and cursed death, was the expedient he resolved upon, as every way condecent to this design; and indeed, never did all the Divine Attributes appear in all their Glory, so as they do here. According therefore to this Eternal Council of Gods Will and Love, in the fullness of time, the Son of God was cloathed with our Flesh, laid down his life, took it up again; and further, to shew he had got

a full triumph over death, and had opened Heaven gates for Believers. He opened the Graves of many of the dead Saints, and raised them to life, as a pledge, that he would do the same, in due time, for the rest. So that now to doubt, whether there be an Eternal life for the Saints after death, is to make the whole Gospel a fiction. *Thirdly*, They know it by the actual possession which Christ hath already taken of Heaven for them. A Child thinks himself sure of an Estate, when his Father not only purchaseth it, but also taketh it up for him. Thus did Christ ascend to Heaven, not only to sit down on his own Throne, but to take and keep possession of Heaven, for the behoof and benefit of Believers. Hence they are said, to *sit together in Heavenly places in* Eph. 2. *Christ Jesus*; that is, in him as their head, which is a certain pledge to them; they shall one day sit with him there, in their own persons: *Because I live* (saith *Christ*) *ye shall live also.* Indeed he lives there to make Intercession for them, and will

will never leave praying, till he hath prayed them up unto himself. I may say to Believers, as once *Naomi* to *Ruth*, *sit still for the man will not cease, till he hath finished the thing:* Christ will not cease his Mediatory work, till he hath finished his peoples happiness, and got his betrothed Spouse home to him, in his Fathers house. 4*ly*, He knows the certainty of this happy estate, by the many express Promises made to Believers of it. I cannot number them they are so many, neither need I name them; there being no Child of God so little (I hope) acquainted, with his Saviours Will and Testament, as not to be able to turn on a sudden to many places, where this Inheritance is setled on them. The greatest Heir that lives, is the Saint. He is heir to both Worlds, having *Promise of the life that now is, and of that which is to come:* But the grand promise of all is, that which gives him title to his Heavenly Inheritance. In one place they are called *Heirs of Promise*, in another, *Heirs of Salvation*; because *Heb.* 6. 17. *Heb.* 1. 14.

this is the Crowning Promiſe. Heaven it is called their *Hope*, till this comes; he hath not his Portion; all he hath here, is the leaſt of what is promiſed. But when Heaven comes, then all is paid; the Bond then is delivered in, Faith and Hopes work is done. The Chriſtian, who on Earth, believes and expects Promiſes, ſhall in Heaven inherit Promiſes; there Faith ſhall be turned into Viſion, and Hope ſwallowed up in Fruition. Now though nothing can make Heaven more ſure to the Believer, than Gods Promiſe, no not the Oath of God it ſelf, becauſe it is as impoſſible for God to lye without an Oath, as with it; for *being he can ſwear by no greater, he ſweareth only by himſelf*; and ſo the ſtrength even of his Oath, lyeth in his Veracity, which is engaged in his Promiſe, as well as Oath: yet he is graciouſly pleaſed, *ex abundanti*, conſulting therein with our frailty, to ſuperadd all thoſe things to his Promiſe; by which men in contracts, amongſt themſelves, do conceive a further confirmation

firmation and ſecurity to to be given, for performance of their Promiſes one to another; as witneſſes, Seal, Oath, and Earneſt; that having theſe Securities, which are wont to ſatisfie us in Humane Promiſes, the ſin of diſtruſting Gods performance of his, might appear the more unreaſonable in us, and injurious to him: as, indeed, it is beyond all expreſſion, when thoſe Securities will not aſſure our hearts, concerning the performance of Gods Promiſes, than which we cannot exact more from thoſe men that are moſt unreſponſable or deceitful.

Secondly, The Saints reward is deſcribed by its Tranſcendency; *your labour is not in vain in the Lord.* In the explication of which Phraſe, I ſhewed, that there is more implyed, than is expreſt. That the Chriſtians labour ſhall be highly, unſpeakably rewarded, the place where the reward is laid up, proves the tranſcendency of it, and that is Heaven, *Heb.* 10. 34. *Te have in Heaven a better, and an enduring ſubſtance*;

and Heaven is a place so excellent, as renders it uncapable of an hyperbole; not so far above our heads, as it is above our thoughts: *It hath not entred into the heart of man, the things which God hath prepared for them that love him.* One may as easily draw in all the Air of the world at a breath, as express, or conceive, how great and glorious the Saints reward in Heaven is. As it is, *præmium reconditum pro nobis*; so it is, *absconditum à nobis*, as it is laid up for Believers, so it is hid from them. *We are now the Sons of God, but we know not what we shall be.* The Apostle compares our apprehensions of Heaven here, to the low apprehensions, which little children have of mens affairs, 1 *Cor.* 13. 11. which you know is very low. That Saint which knew least of Heaven, while on Earth, did the first moment he entred into that Glorious place, understand more of it, than all the Doctors of the Church ever did, or could, whilst on Earth: The Scripture therefore presents it to us, as an object

of

of our admiration, not comprehenſion. *O how great things hath God laid up for them that fear him?* Pſalm 31. When Saint *Paul* had ſet forth the Saints Happineſs, in that Golden chain of Salvation, *whom he predeſtinated, them he called, whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified*; breaks forth like a man in an Extaſie, *What ſhall we ſay to theſe things?* expreſſing thereby his inability, to expreſs the greatneſs and glory of them. Yet ſo much the Saints know of this bleſſed ſtate that waits for them, as will not ſuffer them to admire any thing they ſee here below, any more, than he would the light of a Glow-worm, who hath ſeen the Sun. I ſhall content my ſelf at this time, in ſetting forth the Tranſcendency of that Happineſs the Saints ſhall receive as their reward in Heaven, after their labour is finiſhed on Earth. To conſider, *Firſt*, The Properties of that Bleſſed ſtate, to which they ſhall be advanced in Heaven. *Secondly*, To compare the

Saints work and labour on Earth, with this their reward in Heaven. *First* of the *first*, The Properties of that Bleſſed ſtate with which their labour ſhall be rewarded in Heaven.

First, It is a ſtate purely Spiritual. The Saints ſtate on earth, is partly Spiritual, and partly Animal. He ceaſeth not to be a Mortal Creature, when he becomes a new Creature: his life is Spiritual as a Saint, but Animal as a mortal Man: and ſo his comforts and refreſhings, are Animal, as well as Spiritual. He eats, he drinks, he ſleeps; and all theſe acts of Nature have a pleaſure, and ſweetneſs proper to their kind, which is too low for that glorifyed ſtate, to which they ſhall there be exalted; they ſhall need neither meat, nor drink, where there is no hunger, nor thirſt: no time there loſt in ſleep, where the Body ſhall never be weary, nor drowſie, but be as wakeful as the Soul: no need of cloaths, where there ſhall be no ſhame, where the body it ſelf, ſhall out-ſhine the Sun in its noon-

day

day glory. And is it not more desireable to be without these, than to need them and have them? to have sound legs, then to be lame, and have crutches? who had not rather have been with *Moses*, beholding the face of God in the Mount (though all that time without food) than Feasting with the *Israelites* at the bottom of the Hill? surely Spiritual Pleasures are more noble and sweet, than bodily; or else we might say, that Sensual men have more joy and pleasure in their life, than God hath in his.

Secondly, It is an accumulative state, wherein there is an aggregation, and concentration, of all those things, which are requisite to make their happiness compleat; it is not *Esaus* רב but *Jacobs* כל not having much, but having all will make man happy. *Are here all thy Children?* said *Samuel* unto *Jesse*, and would not sit down to the Feast, till *David*, the only one wanting was come. Thus mans Soul cannot sit down to its Feast, and be satisfyed, till 1 *Sam.* 16.11.

it hath all that goeth to its Perfection; the abſence of any one Ingredient, keeps it in motion, looking and longing for it; and that is inconſiſtent with compleat happineſs, which conſiſts in reſt ariſing from ſatisfaction. Now in Heaven, there is a confluence of all, that the Saint, even then, when his faculties will be ſtretched out and enlarged to their utmoſt capacity, can poſſibly deſire; *He that overcometh ſhall inherit all things, and I will be his God.* Rev. 21. 7. The glorifyed Saint hath above him, the beatifying Viſion of God himſelf, and Jeſus Chriſt, the purchaſer of all his Felicity, whom he ſo loved on Earth, and longed to ſee. Within him he ſhall behold his own Soul, made perfect in all its noble Powers, ſatisfyed with the Pſal. 17. 15. Image of God, as full of Holineſs as it can hold. Upon him he ſhall ſee that body, which was once ſo vile and corruptible, made Immortal, Spiritual, and Glorious, even like the Glorious body of Chriſt, the exemplar cauſe, after which it is faſhioned: about him he ſhall

shall see an innumerable company of Holy Angels, and glorifyed Saints, his Brethren; not one of them envying his happiness, but all congratulating him for it, and rejoycing in it. Beneath him, he shall see the Infernal Pit of Hell; wherein so many millions of lost souls are to spend a miserable Eternity in unspeakable torment; which must needs fill him with ineffable joy to think, how near once, he himself was falling into it; but was happily prevented by the arms of free Grace, seasonably interposing and catching him. In a word, he shall have joy without sorrow, health without languour, rest without labour, and life without end.

Thirdly, It is an entire state. There is not only all Ingredients of Happiness in Heaven, but the Saint enjoyeth all together: here on Earth, the Christian hath many pretious Promises, sweet Refreshings and Comforts; but he takes in the sweetness of them successively, not all in one draught. Indeed, the largest Heart, of the Holyest Saint on Earth,

Earth, is an houſe of too little receipt and roomth, to entertain ſo many Gueſts together. No, now the Chriſtian entertains himſelf, firſt in the company of one, then of another Promiſe. God comes in a little at this, and more at the next Sermon he hears. He is as a leaky veſſel under a runing cock, filling, but never full: But in Heaven, the Saint is filled, and that all at once; as a veſſel thrown into the Sea, full as ſoon as it is in. This the *Apoſtles* expreſſion ſeems to import, *that mortality might be ſwallowed up of life*, 2 Cor. 5. 4. in a word, the Chriſtian here is like ſome great man, that hath a vaſt eſtate, but he neither ſeeth all his Land, nor receives all his Rents together; but in Heaven, his whole felicity is preſent; not one imaginary point of time, wherein he can be more, or ſhall be leſs happy to all Eternity.

Fourthly, It is a conſiſtent and fixed ſtate, free from all changes and viciſſitudes, which in this life he is ſubject to: here, alas, the Chriſtian is ſometimes

times well, and sometimes sick; now in Prosperity, then in Adversity; Rich and Poor in the same day: *In momento vertitur mare & ubi luserunt navigia, sorbentur.* In a moment, a storm arising, where the Ship even now danced, it is wrackt. He is like one that Travels in an *April* day, whose Cloak is wet with the Rain, and dryed again by the Sun, and then wet again: neither do these changes only befal the Saints outward state, but his inward also, both in point of Grace and Comfort. Now his Heart is up and lively in the performance of a duty; anon so dead and down, as if he were not the same man. Now the Christians Coat is on, ready to attend and follow his Master; anon it is off, and he on his bed of sloth. So in point of Comfort; one while the Spouse hath her Beloved in her arms, and is ravished with his company; another while, she is setting up her, *si quis*, and enquiring if any can tell her tydings of him; *hora longa, brevis mora:* The Christian waits long for the Comforter, and when he comes,

Earth, is an houſe of too little receipt and roomth, to entertain ſo many Gueſts together. No, now the Chriſtian entertains himſelf, firſt in the company of one, then of another Promiſe. God comes in a little at this, and more at the next Sermon he hears. He is as a leaky veſſel under a runing cock, filling, but never full: But in Heaven, the Saint is filled, and that all at once; as a veſſel thrown into the Sea, full as ſoon as it is in. This the *Apoſtles* expreſſion ſeems to import, *that mortality might be ſwallowed up of life*, 2 Cor. 5. 4. in a word, the Chriſtian here is like ſome great man, that hath a vaſt eſtate, but he neither ſeeth all his Land, nor receives all his Rents together; but in Heaven, his whole felicity is preſent; not one imaginary point of time, wherein he can be more, or ſhall be leſs happy to all Eternity.

Fourthly, It is a conſiſtent and fixed ſtate, free from all changes and viciſſitudes, which in this life he is ſubject to: here, alas, the Chriſtian is ſometimes

times well, and sometimes sick; now in Prosperity, then in Adversity; Rich and Poor in the same day: *In momento vertitur mare & ubi luserunt navigia sorbentur.* In a moment, a storm arising, where the Ship even now danced, it is wrackt. He is like one that Travels in an *April* day, whose Cloak is wet with the Rain, and dryed again by the Sun, and then wet again: neither do these changes only befal the Saints outward state, but his inward also, both in point of Grace and Comfort. Now his Heart is up and lively in the performance of a duty; anon so dead and down, as if he were not the same man. Now the Christians Coat is on, ready to attend and follow his Master; anon it is off, and he on his bed of sloth. So in point of Comfort; one while the Spouse hath her Beloved in her arms, and is ravished with his company; another while, she is setting up her, *si quis*, and enquiring if any can tell her tydings of him; *hora longa, brevis mora:* The Christian waits long for the Comforter, and when he comes,

comes, he doth but look in, and then withdraws again: so that the joy which he hath at present, is much interrupted from the fear of losing it; for, *nemo fruitur solicito bono*; how much there is of fear, so little is then of enjoyment in what we have. Indeed, what ever the Saints refreshings are here, 'tis but like a Travellers entertainment in an Inn; the thoughts that he must to Horse again in the morning, doth lessen the pleasure he takes in it. But in Heaven, the journey is at an end, the Saint is at home; his labour is gone, and his rest is come; he is in a Kingdom that cannot be moved.

Fifthly, It is an Eternal state, this is more than the former; the property that crowns all the rest. There are some in this life (and those none of the best) who meet with no changes, and
Psal. 55. 19. that for a long time; who enjoy a continued Summers day; their Sun of Prosperity goes not in and out, but shines with a constant beam; no black cloud of any great Affliction, interposing, to hide

hide their joy from them: but at last, death chops in upon them, and spoils all their mirth; in a moment they go down to the pit, and with them all their thoughts perish. What joy remains to him that is in misery, to remember the years of pleasure he hath had? A past felicity, is a present misery; and to remember the pleasure we had, doubles the sorrow we have. This made Saint *Bernard* interpret that place of the *Psalmist, with long life will I satisfie him of Heaven*; because he thought nothing was long that had an end. This, indeed, is the Emphasis of Heavens joy; those Blessed Souls shall never sin, never weep more; they shall not only be with the Lord, but ever with the Lord. This is the accent which is set on the Elogies, given to Heaven, in Scripture. 'Tis an Inheritance, and that an incorruptible one, that fadeth not away: It is a Crown of Glory, and that a weighty one; yea, an exceeding great and eternal weight of Glory. When once it is on the Saints

Saints head, it can never fall, or be snatched off; it is a Feast, but such an one, that hath a sitting down to it, but no rising up from it.

The second way I propounded for setting forth the Saints reward, was, to compare the Saints work and labour with the reward. For though the reward be great, yet if the labour bear any considerable proportion to it, so much of its greatness is taken away. But the Christians labour here bears no proportion at all, with his reward hereafter; and therefore the Apostle saith, *It is not worthy to be compared with the Glory that shall be revealed.* His labour is finite, but his reward infinite; and there is no proportion between finite, and infinite. There is but little proportion, you will say, betwixt a drop of water, and the Sea; yet there is some, because though vastly greater, yet not infinitely greater: but betwixt these finite, and infinite, there is none at all. The Christians reward is infinite; *First*, *Intensive*, God himself is his

his reward, as well as his rewarder, who is infinite in all his Divine Perfections. And what proportion between a poor nothing Creature, and his nothing Service, to the having this infinitely Glorious God his portion? So far are these from bearing any proportion to God, that compared with him, they are denyed to be. *I am, and there is none besides me*, saith God, or to have any excellency; he is the Holy one, the only wise God. Mans wisdom, is no wisdom; his holiness, no holiness compared to God. *Secondly*, It is infinite *extensivè*, or in duration. Their reward is an everlasting life; but their work and labour for the Lord, how short? how soon is it dispatched? If there be no proportion between Time, and Eternity; then none between the Christians labour, which is performed in so little a point of time, and the reward which endures for ever and ever. The Christian is a few hours in the Field at his work, and then called into an everlasting rest in his

his Fathers houſe. He carries a light croſs, a little way on his back, which death at the furtheſt takes off; and then an Eternal Crown of Glory is ſet on his Head. It aggravated King *Lyſimachus* his ſorrow, that he had loſt ſo great a Kingdom, for ſo little a matter as a draught of water. How will it raviſh the Saints Heart, to receive ſo great a reward, at the end of ſo ſhort a labour? *Jonathan* wondered that a little Honey, ſhould coſt him ſo dear as death. *I did* (ſaith he) *but taſte a little Honey, with the end of the Rod, that was in mine hand, and lo I muſt dye.* How much more admiringly may the Saint ſay; 'tis but a little, and that ſorry ſervice that I have done for my God on Earth; and lo I muſt live, yea, live with God; yea, with God everlaſtingly in Glory. Well may the Apoſtle ſay, *That Chriſt ſhall come to be admired in all them that believe*, 2 Theſ. 2. 10. How can it but make them admire, to ſee ſo infinite a Glory the reward of ſo poor a labour?

Object.

Object. *But why should not the Christians Holy labour and Faithful service, bear the same proportion to his reward in Heaven, as the wicked mans sin doth to his punishment in Hell? this deserves that, why not that this? though the wicked mans sin be as little a time in committing, as the Saints Holy service is in performing; yet there is an infinite evil in his sin* (that is, objective) *because committed against an infinite God. And why should there not be the same reason for the Christians labour.*

Answ. There is a vast difference betwixt these, the nature of Sin, and the nature of Good and Holy Actions. The evil of sin, bears proportion to the object, or person offended by it; as the object is higher, and more excellent, so the offence is greater. The same offence done to a King, is far greater, than that which is done to a mean Subject. Every sin therefore being committed against an infinite God, comes to be an infinite evil; and so de-

ſerves an infinite puniſhment. But the valour and worth of a good and holy action, ariſeth not from the excellency of the object, but of the ſubject, whoſe act it is. This made Chriſt his obedience meritorious, and ſatisfactory with God for us; becauſe his perſon, who performed it, was ſo excellent, of infinite worth and dignity. And for the ſame reaſon, the Chriſtians obedience can deſerve nothing, his perſon being ſo mean and low, and performed to God, who is ſo infinitely great and glorious. *Secondly*, The Chriſtians labour can deſerve no reward at Gods hands, as ſin doth puniſhment; becauſe the ſervice he doth is due debt; he owes it to his God, and even men do not uſe to reward thoſe who pay them a debt; nay, not thank them: So ſaith our Saviour, *Doth the Maſter thank his Servant, becauſe he did that he commanded him? I trow not*, Luke 17. 9. *Thirdly*, The Chriſtians work and labour falls ſhort of what is due; it is blended with ſin; his Silver is mixed with

with dross, and his Wine with water; yea, there is but *parvum in magno*, a little silver with an abundance of dross. *Our righteousnesses are as filthy rags*, Psal. 64. 6. Surely that work deserves not a good reward, which deserves a punishment. *Lastly*, That little which is found truly and spiritually good, is not the Christians own; but his, by whose power it was done. The Christian may say of his best performed duty, what he of his axe, *Oh master it is borrowed*: The act, indeed, is the Christians own, in Believing, Repenting, and the rest; he useth his own faculties, but the power by which he is enabled to do so, is Christs. And therefore he is so far from deserving a reward, that he is indebted to God for his assistance; and the greater the assistance is, the greater is the debt he contracts. Instead therefore of expecting thanks from God, for what he hath done, he owes thanks, and praise to God, who helped him to do it. Thus *David*, 1 Chron. 29. 13. *Now therefore*,

our God, we thank thee, and praiſe thy glorious name; but who am I? and what is my people, that we ſhould be able to offer ſo willingly after this ſort? for all things come of thee, and of thine own we have given thee: Yet this is the work which God ſo wonderfully rewards of his Free Grace; *pugna & ego adjuvabo, vince & ego coronabo.* Fight and I will help, overcome and I will Crown thee. God works all in us, and then rewards the work, as if all had been done by our ſelves; Oh Free Grace, never enough admired Mercy!

Queſt. *But if the reward be ſo glorious, what reaſon can then be given, why ſo few are found that will labour for it.*

Anſw. If you expect a good reaſon, there is none can be given: but if a true reaſon will ſerve, it is ſoon at hand. *Firſt,* Becauſe Heaven is a reward that is unſeen to the Eye of Senſe, and Carnal men (who make the moſt in the world) have not ſuch an

eye,

eye, as the eye of Faith, to make it evident to them: they have, indeed, an eye of Sense in their Head, but that like the Sun, doth *revelare inferiora, sed obſignare ſuperiora.* It ſhews the good of ſenſual objects here below, but leaves the Glory of Heaven unſeen. *Secondly*, Heaven is a glorious reward, but 'tis to come, we muſt wait for it; and carnal mens deſires are impetuous, that will not let them ſtay ſo long for their conſolation. Now the world that offers preſent pleaſure, preſent profit, preſent eaſe; and moſt men are like beggarly traders, who cannot ſell for time, but muſt have ready money, though they put off their Goods with loſs; thus do carnal men. *Give me my Portion* (ſaid the *Prodigal*) Never thinks what he ſhall do, when that is ſpent. *Demas loved this preſent World*, 2 *Tim.* 14. 10. Heaven is a great way off, they will put that to the adventure; *occidit modo imperat. Let him kill me*, (ſaid *Agrippina* of her Son) *only let him reign.* This is the language of many mens

hearts, fall back, fall edge, damned, or not damned hereafter, so I may have my present lust satisfyed *Thirdly*, Sinners do not like the nature and quality of Heaven. Some expressions, indeed, there are, with which it is set forth in Scripture, that please them very well, were they true in the Letter; as when it is set out by a Marriage Feast, by Rivers of Pleasures, by a Crown and Kingdom. A Feast the Glutton likes, were the chear such in Heaven, as is on his own Table here on Earth; if the Wine of that Kingdom were such as is drawn at the Tavern, the Drunkard would be for it. But a Feast without Sensual fare, joy without jollity, Musick without Fidling, a Crown and Kingdom without worldly Splendour or Pomp, are such things as put them quite out of liking with it. So that they care for Heaven only, when they can have Earth no longer, and chuse it as a place only more desirable than Hell.

The Application of this Point followeth. *First*, To the Carnal world.

Two

Two Ways. *First*, Of Conviction. *Secondly*, Of Exhortation.

First, Of Conviction. This convicteth some wicked men of a false slander. And, *Secondly*, All of them of gross folly.

First, Some among them, of a slander and false report, they bring upon the holy ways of God; as if it would not quit cost to be Religious; and to take pains in its work, were labour lost. This, I confess, is an high charge, and there is reason I should make it good, before I proceed to the refuting of it; lest while I accuse others of slandering, my self be thought the Slanderer; and to set up an enemy to shoot at, when there is none, except in mine own imagination. But the proof is easie. The Devils Empire in the world, was founded first of a lye; and as he got it, so he labours to keep it; he found man at the first, happy in his willing subjection, and obedience to his God; his only way therefore to undo him, was to inveigle him out of Gods ser-

vice into his own; to effect this his Policy, was to bring him into a diſlike of his preſent ſtate; and to promiſe him, not only impunity, but ſtrange advantages, accruing upon the change of his Maſter. Thus as Enemies throw down Caſtles, by blowing them up; ſo he by puffing man up with a conceit of being like God, brought him down from the height of his Felicity; and inſtead of making him like a God, made him like himſelf, who is an accurſed Devil. Speeding ſo well by this ſtratagem, he hath uſed it ever ſince, to keep ſinners from returning to their firſt rightful Lord and Maſter, as he had done, to entice man, at firſt from his ſervice; that is, by ſlandering God and Religion. He muſt be a hard Maſter, that reaps where he doth not ſow, or ſuffers not his Servants to reap what they do ſow. Either he exacts more than he gives ability to do, or he doth not reward the work they have done, and ſo makes them labour in vain. Both falſe ſlanders. The firſt

I must pass over as foreign to my subject. But the second lies in my way; and God knows, though it be as untrue, as he is true, yet it finds too easie credence among Sinners, who are glad to have any pretence to excuse them from the service of God, which their own corrupt hearts do so much dislike. This, therefore, hath been the old Plea, which wicked men have made for their aversation to Religion, *Job* 22. 17. *Which said unto God, depart from us, and what can the Almighty do for them?* Oh what Sots doth sin make men? their Plea had been more plausible, if they had said, what can the Unmighty do for them? but to call him Almighty, and then ask what he can do, shews they were sunk beneath reason. Who, indeed, can exercise reason against God? you see here this prejudice against Piety, is as Antient, as *Jobs* time, who is judged to have lived about, if not before *Moses* his Age. Yet was it not then Novel, for *Eliphaz* speaks, ver. 15. *Hast thou marked the old way which*

which wicked men have trodden? indeed, *Luther* said right. *Cain* would kill *Abel* to the end of the world; and so had they, and will have vile and cheap thoughts of Religion. It held, I am sure, in *Malachi* his time; *Ye have said it is vain to serve God*, Chap. 3. ver. 14. And have we any reason to think, that the same prejudice against Religion, continues not amongst many ungodly ones, in these last times? wherein the world is grown as older, so colder to Religion. Old Age, indeed, is not wont to cure, but rather increase diseases that are hereditary: the prodigious prophaneness, and filthiness, of our present Age, with the scorn that is cast upon all serious endeavours, after Holiness, is no good indication that it is ceased, but the contrary; that such as these have a most vile and base opinion of Religion; how else were it possible they would dub themselves, while wallowing in their brutish lusts, for the wise and happy men; and despise others, as doting Fools, that dare not venture

venture their Souls in their company, by running with them into the same excess and riot? If they did not first think Religion an insignificant thing, Piety a needless scrupulosity, and all the Christians pains therein, in vain; and those to be in the right, and go away with all the gains, who will have nothing to do with Religion, but live in an open defiance of it. Now, though what hath been said already of the glorious reward, which will certainly crown the Christians labour, be enough to wipe of this dirt from the face of Religion, and leave it on their own that throw it; yet I shall a little, and *ex abundanti*, speak to the vindication of it in this point. And who, though but a stripling, would not venture to cope with such *Goliahs*, or Gyants of the Earth; that defie the Living God, and his Hosts of Saints? Is it not strange that those poor wretches should not take notice in whose hand the Pencil is, by the illfavouredness of the Portraicture that here is drawn of God and Reli-

Religion? Who but the Devil himself, would present him, and his holy ways, in such black lines and lineaments to their thoughts? and is it not more strange, that any of mankind should so far forget, or go against those common notions of the Divine goodness, which naturally are impressed upon their minds, as to believe God to be such an one, as the Devil, his sworn Enemy, tells them he is? But most of all strange it is, that those who have read, or heard the Gospel, where God, not only, more fully makes known the goodness and graciousness of his Nature, but also opens the counsel of his Will and Mercy to poor sinners, and brings life and immortality to light, as the sure reward of those, who at his gracious call, receive Christ as their Lord and Saviour, should after all this, sing the same old note with ignorant *Heathens*; *'Tis in vain to serve God.* And suitable to such apprehensions of him, lead Irreligious and Flagitious Lives, having nothing but the word of a lying Devil to se-

cure

cure them from Eternal misery. This is such an infatuation, as the world cannot shew the like; but who so blind as he, whose eyes are put out with Gospel-light? into this righteous judgment upon them, for rebelling against light, we must resolve this their folly. *For judgment I am come into this world, that they which see not, might see, and that they which see might be made blind,* John 9. 39. But to reason a little with this sort of men; can you think that the God of Truth hath made so many Promises to his people to deceive them with a false hope? will he be unrighteous to forget their labour of Love, after he hath made himself a Debtor, if not to them, yet to his own faithfulness, by making his Promise? Can he, that rewards even the wicked for any work, in which he useth them, let his own faithful servants lose their pains? *Nebuchadnezzar* had the Land of *Egypt* given him for his service against *Tyrus*, *Ezek.* 29. 18. 19. *Cyrus* had a great Empire for his expedition against *Babylon*: though

though these meant nothing less than the serving and glorifying of God, but aimed at the enlargement of their Dominions, and satisfying their own ambition; yet because they were instruments to accomplish his secret Decrees, in favour of his People, he gave them a reward. And did he reward them for his peoples sake, and will he let these his own people sit down with loss, who out of pure Conscience and Love to him, do his work, and fight his Battels against Flesh, World, and Devil? It cannot be, he doth indeed make them stay longer, than the other, for their reward; but they are sure to speed better at last; they, like *Ishmael*, are sent away presently with bread and bottle. Temporal rewards, they have their Consolation here; but when their portion is spent, then the Saint shall receive his reward, an Inheritance incorruptible, and Eternal. *Be patient* (saith the Apostle) *and establish your hearts, for the coming of the Lord draws nigh.* And when he cometh, their reward comes

comes with him. *Again*, Do you not cross the experiences of all the Saints, do they not they all give God and his service a good word? proclaiming him the best Master they ever served. *In keeping thy commands is great reward*, (saith *David*) And again, *Oh taste and see how good the Lord is*; once, I confess, in the Paroxism of a sore Temptation, he spake like one of the foolish world; *I have cleansed my heart in vain, and washed my hands in innocency*, Psalm 73. 13. But will ye believe what a man saith, when his head is hot and light in the fit of a Fever, rather than when he is in his true and right temper? No sooner was this fit off, but he befools and bebeasts himself, and blesseth himself in his approaching happiness. *Thou shalt guide me with thy counsel, and afterward receive me unto Glory*, verse 24. And from this hope takes faster hold of God and his Holy ways; *But it is good for me to draw near to God*, ver. 28. And surely one affirmative testimony of a Saint, in vindication of God and Religion,

Psal. 19. 11. *Psal.* 34. 8.

Religion, is of more weight than a thousand negative testimonies of the wicked world to the contrary, who speak evil of what they understand not; condemn Religion before they have tryed it, and disgrace that service they were never in. Whereas the godly man hath served both Masters, and speaks from his own experience, where most is to be got; professing that he hath nothing to shew of his gettings in the service of sin, but *shame*. But in the Lords service, present *fruit unto Holiness*, and a hope of Eternal life afterward. *In a word*, needs there any more to make this appear a false slander, than to observe, how these very wretches upon a sick-bed, when they apprehend themselves on the marches of death, do Court Religion; which in their jollity they Cart and Scourge with their reviling Tongues? Oh how glad would they then be to creep into a Saints cloaths, and go by his name; how desirous to dye the Righteous mans death, and to have an end like his?

Rom. 6. 21.

Oh

Oh how afraid to look into another world, or to think of going hence as they are? Doth not all this speak, that they themselves secretly think there is more reality in Religion, and the Eternal consequences of it, than they will in their Prosperity confess? The truth is, God hath their Conscience on his side, but their Lusts have their Hearts; and these are they which gag their Conscience, that it may not speak what it would: but at last, Conscience is even with them, and revengeth the violence offered to it, upon them. And for stoping its mouth a while, opens it the wider at last; both in accusing them for this their past wickedness, and terrifying them with the fearful expectation of the Dismal Tempest of Fire and Brimstone, ready now to pour down upon them. Thus as the hardest Frosts, when they break, leave the deepest slugs behind them: so doth the greatest Dedolency and insensibility, in an Irreligious life, leave sinners (when Conscience recovers its sense and feeling)

sticking fast in the deepest horror and desperation.

Secondly, This convicts the carnal world of gross folly, in refusing the service of God, where the reward of their labour is so sure and incomprehensibly great; and for misplacing their pains and labour for that which is neither sure to be obtained, nor much worth the having, if it be gotten; and so in both respects labour in vain. *First*, the sinner labours for what he is not sure to obtain. The world hath not to this day been able to give a certain rule whereby the covetous Worldling, can be sure after all his toyl and drudgery, that he shall be rich; nor the ambitious, that he shall get up the hill of honour, and not catch a fall in climbing it: the world is too like a Lottery, where men know not whether they shall draw a Prize or Blank. Though all come with heads full of hopes and projects into the world, yet most go out with hearts full of shame and sorrow for their disappointments. But in Religion,

Religion, there is such a certain rule laid down in the good Word of God, that whoever walks by it, *Peace is upon him; say ye to the Righteous it shall be well with him. Mark the Perfect man, and behold the Upright, for the end of that man is Peace*, Psalm 37. 37. They that wait on the Lord shall not be ashamed, because not disappointed of their hope; but some carnal men will tell you, whatever the world is to others, yet they can say their labour is not in vain. This worldling, who hath prospered in his way, can shew you his filled bags, and tell you how many hundreds a year he puts up as clear gain into his Purse. The Voluptuous person will tell you stories of the many merry Meetings he hath been at, Months and Years of Pleasure he hath enjoyed; saying with the carnal *Jews, These are the rewards our Lovers have given us*, Hosea 2. 12. How then say you, that we labour upon such uncertainties? In the second place therefore, the prize that sinners get by all their

Gal. 6. Isa. 3. 10. Psal. 37. 37.

Labour, it is not so much worth, as to save them from losing their Labour. For *First*, What they have got will ere long leave them. *Secondly*, It will deceive them. *Thirdly*, It will damn them. *First*, It will leave them. It is not in the power of mans wit to devise a way, how the Ambitious man should keep his honour long, except his preferment could change his Nature, and make him immortal; he is, alas, still of the same clay with other men, as he was before. The Rainbow is a common watry Cloud, no more durable, than the rest, though painted for a time with gayer colours. *That which hath been, is named already, and it is known that it is man*, Eccles. 6. 10. ☞R. a lump of red earth, that must return ere long to his first dust. As impossible it is for the Covetous man to make his estate sure to him; his Riches will *make wings to themselves*, though he doth not as the Prodigal, make wings for them; fly away they will, and *that toward Heaven* also, to

Prov. 23. 5. Jam. 5. 3.

accuse

accuse him, and be a witness against him at the last day. If he should not see them flown from him while he lives, yet to be sure when Death's Gun goes off, these, and all the sinners joys, will flye away at once. And how near a step it is to Death, the very Heathens can tell you, by their Hyroglyphick of an *open eye* for life, and *an eye shut* for death; intimating, that death may come, *ictu oculi*; mans life may be closed up, as soon as an eye can be shut: And is it not folly and madness to bestow all a mans Labour, to raise the hopes of his Felicity on such loose ground, where his building may fall as soon as it is up? this made *Solomon hate all his labour under the Sun*, Eccles. 2. 17. Because when he had done all, he must leave all. *Secondly*, What Carnal men labour for, will deceive them. Satan and the World are both very free of their Promises to their Vassals and Servants; *All these things, will I give thee*, (said he) *if thou wilt fall down and worship*

me. But alas, when the promised Feast comes to be served in; it proves, as we say, nothing between two dishes: *They spend their Money for that which is not Bread; they labour for that which doth not profit*, yea, 'tis worse than nothing. For Bread they have Stones, for Fish Scorpions given them; instead of content, they have vexation, and a sting in their Conscience. Hence the wicked are said, *to work a deceitful work*, Prov. 11. 18. Deceitful, because it deceiveth the worker; would not he be deceived, who labours hard all day, in hope of a good reward at night from his Master, but is then paid with nothing but a good Cudgel upon his bones? This is the reward which Sinners have even in this life; many a blow and stripe laid upon him by his Conscience, which others do not see, but he feels; he expects a Paradise, but finds a Purgatory, and not only so, but sometimes God testifying openly against him in his Judgments. No doubt *Gehazi* pleased himself with his Plot, whereby

whereby he might get in one day, more than he was like to do in many years service of his Master. Oh how brave should he be, when his new Cloaths were on his back? but, alas, he did not think of that other Garment of Leprosie, which God would bestow on him, a Garment not like others, to cover his shame, but to discover and proclaim his sin; a Garment that should last him to wear, and his Children, from Generation to Generation. *Thirdly*, That which the Sinner labours for, will not only leave and deceive, but also everlastingly damn him; they do not only labour for vanity, but *they labour in the fire for it*, Habak. 2. Hell fire, I am sure, will be the end of their labour; what the *Apostle* saith of one sort of Sinners, *They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition*, is as true of the rest. He that will have Pleasures, or he that will have Honour; an Heart set vio-

lently on any thing here below, that makes it his Treasure to enjoy, and therefore his chief Labour to obtain; this man must needs fall into temptation, and a snare, and many foolish and hurtful lusts, which (without Gods merciful hand, snatching him out of their Clutches) are sure to drown them in Eternal Perdition. Was *Shimei* unwise, who by going out of his Precincts to recover his run-away Servants, lost his own life? How much more folly and madness is it, by hunting after the run-away Vanities of the Creature, that are but thy servants to lose the life of thy Soul? *Cur ea quæ ad usum diuturna esse non possunt, ad supplicium diuturna deposces?* Why wilt thou, oh man, make that which is but temporary in the use, eternal in thy punishment? Who would crave the sweetest morsel in the world, which after the short Pleasure in swallowing of it down, would cause intollerable gripes in his Bowels for but a month? and wilt thou devour that, which thou must be digesting

gesting in Hell with Torments, as endless as easeless?

secondly, Of Exhortation, to all that are at present in the service of Sin, to be perswaded to change your Master. Oh come now into the Lords service, that at death you may enter into your Lords joy; enter into his Vineyard now, that you may have your penny at night amongst his Faithful Labourers; labour for God in this world, that you may rest with God from your labours in the other. It is said of *Cæsar*, that when he had brought his Army so neat *Rome*, that they might see it before them, he bad his Souldiers look upon it wishly, saying, *What think you? is not yonder brave City worth Fighting for?* I have been speaking of another guests place. Let me desire you to look once again up to the Heavenly *Jerusalem*, the City and Chamber of the great King, where is laid up this goodly reward spoken to; is it not worth the labouring for, and going to, though every step of the way were to be trod

on

on points of Swords? Is it not a blessed thing to behold God face to face? to be ever with the Lord? to bathe thy self in those Pleasures that are at his right hand? to drink the wine of the Kingdom, in the Kingdom of Heaven it self? Wilt thou lose it, as *Lysimachus* did his worldly Kingdom, by staying to drink a draught of puddle water? the muddy pleasures of Sin for a season? long thou canst not stay here. Doth it not behove thee to make sure of an house above to receive thee, when thou art turned out of thy Earthly Tabernacle here? and if it doth, must thou not become his Servant, do his work, or never look for his reward? And if thou wilt do it, when mean'st thou to set about it, if not now? Heaven is won or lost here, now and ever, now or never. When death takes thee off the stage, think not to have leave to return, that thou mayst act thy part better. Times loss is the most irrecoverable; thou mayst lose thy Ring, and find it again; thy House may be burnt,

burnt, and built again; but if time be lost, that never can be recovered. Death is a change, that puts into an unchangeable state, the Saint into a state of Bliss, the Sinner into a state of Misery. Heaven the reward of Gods Labourers, and Hell the wages of wicked Workers and Loiterers. Oh think, and think again, before it be too late, what rapping there will be at Heaven Gate, what calling, and crying to be let in; yea, even by those, who now, when it stands open may, and will not; and therefore then shall have no other answer, than that of our Saviour, *I never knew you, depart from me, ye that work iniquity*; let him pay you, that set you on work. Sinners, you think that at present you have the odds and advantage of the Saints; they are Macerating themselves with Fasting, while you are pampering your selves with Feasting; they are Mourning for their Sins, while you are Pleasurably committing yours; they are Afflicted, and you are at Ease; you get the World, and

and they loſe it. But then the Tables will be turned, they will recover all their loſſes here, and thou loſe all thy gain; their ſorrows will take leave of them, never to trouble them more; but thy joys will be at end, and thy ſorrows come in the room of them. In a word, they ſhall be comforted, and you tormented. 2. To the Saints. Walk in the view of this your reward, and make an holy improvement of it in your lives. That which is the end of our Faith, *viz.* Salvation, ſhould be propounded as the end of all our actings, and have an influence into our whole courſe. *Finis principium eſt omnium operationum*; it ſhould have the nature of a Direction what to do, and of a Motive to inforce, and invigorate us in all we do. As the Bird is guided by its Train, and the Ship by its Rudder, ſo the Chriſtian ſhould by his end. *Firſt*, Therefore let this Glorious Reward thou ſeeſt before thee, keep thee from accepting of the rewards of ſin; let them love the reward of iniquity, that

that look not for a reward of Righteousnes. *Abraham* would not have it said, *the King of* Sodom *made him rich, who had God for his exceeding great reward.* Moses, *who had respect unto the recompence of the reward, despised the pleasures of sin for a season.* It dishonoreth the *Prince*, when his *Courtier* accepts a Pension from a strange, much more from an enemy Prince. When we yield to any sin, we do what Satan tempted Christ unto, even worship and pay an homage to him. I know no Argument to repel the Enemy, more forcible, nor more honourable, than this; I will not disgrace my Masters service, the hopes I have from him, to borrow a reward from his Enemy. Some Nations are wont to fight in their richest Cloaths and Jewels, to make them more valiant, by considering how great their loss would be, by falling into their Enemies hands. Certainly Satan would not so easily foil thee (Christian) if thou didst wear the rich Bracelets of the Promises, and by Faith put on

on that robe of Glory, with which thou shalt ere long be clothed. How would a glorified Saint scorn a motion to sin, *Visio beatifica impotentes facit Angelos & sanctos ad peccandum.* What, they sin? the Sun might sooner be pull'd out of its Orb, than they out of their Obedience. What, they leave the Fatness and Sweetness they are satiated with, for any thing that is to be got by a base sinner? Such a thought never did, nor can enter into their Holy Heart. And we should be more like them, in our detestation of all sin, had we more raised apprehensions of the greatness of the Heavenly reward, and stronger hopes for our coming to it.

Secondly, Let it make thee stedfast, and unmoveable, always abounding in the work of the Lord. This is the improvement which our Apostle makes in this place, of this very Point; there is a *πλεῖον* in Religion, much pressed by the *Apostle* upon Believers, *to walk as becomes the Gospel, as becomes Saints, to walk worthy of God, worthy of our Holy*

Holy Vocation. Now this becomingness lies much in the suitableness of our present actings, to the heighth of our future hopes. When we endeavour that the properties of our actions, may correspond, and bear a resemblance to the reward expected by us. As the impression on the Wax, answereth to the Sculpture of the Seal; or as the Port and Garb of a great Heir, is to the vast Inheritance he shall have. Now the Text, (for I go no further) presents us with Two Properties of the Saints reward; Certainty, and Immensity. And accordingly presses this double Duty, Stedfastness, or unmoveableness, and abounding always in the work of the Lord, as bearing a resemblance unto it. *First*, Therefore labour to be stedfast in thy profession of the Faith; *holding fast* (saith the Apostle) *the Faithful Word*, Titus 1. 9. How unsuitable to a Faithful Word, is a Faithless Heart? A wavering weak Faith, to a sure Word? 2 *Pet.* 1. 19. A Sceptical judgment, to a Doctrine that is indubitable, and

and without controverſie, 1 *Tim.* 3. 16. How unbecoming is it to be off and on, hot and cold, unſtable and unconſtant in an holy courſe, when thou lookeſt for a Kingdom that cannot be ſhaken? *Secondly*, Let it make thee abounding in the work of the Lord. How unſutable is it to pinch God in thy ſervice, who is ſo magnificent in his reward? How unbecoming, to think any meaſure enough in thy duty, when the reward promiſed, is without all meaſure? Nay, do not only abound, but be always abounding in the Lords work, who will make thee always happy. Alas, what is our always in abounding here, to the always of his rewarding hereafter? the always of our ſervice extendeth but to the end of a ſhort life; but the always of the reward to an endleſs Eternity. Were there no reward at all hoped for, yet we ought; yea, the Saint would (for his new Nature inclines him thereunto) ſerve his God. We ſee even our Children, do love and obey us their Parents, though

ſome

some of us have no Portion or Inheritance to leave them? But it superadds a further Argument to a Rich mans Child, to make him more abundantly dutiful and diligent, to consider what a great estate his Father hath; of all which he will make him Heir, though he might not (if he pleased) have setled any thing on him at all. Thus when a Saint considers, that God, who might have made a Law, binding him to Obedience, without making a Promise to reward the same. It must needs much affect his heart, to see God in his condescending Grace, and immense Bounty, thus to sweeten, and facilitate his Obedience, with a promise of no less reward, than of the Heavenly Inheritance. Think, oh Christian, how little the greatest service thou canst now do thy God, will in a dying hour appear to thine own thoughts. I have observed, that the best of Saints, whose eminency in Grace, and serviceableness in their Generations, others admired, have yet themselves, upon a

ſick and dying bed, complained of their barrenneſs and unprofitableneſs. Not bragged of their zeal, but bewailed their coldneſs; not applauded themſelves for what they had done, but mournfully confeſſed, what they had left undone; the ſenſe of their deficiencies, quite hiding from their eyes the ſight of their eminent diligence. As that famous Light in our *Britiſh Church*, and laborious Servant of Chriſt, *Biſhop Uſher*, on his dying bed, thus Prayed, *Oh God forgive my ſins of Omiſſion*: Who yet was admired of all that knew him, for his laborious diligence in the Pulpit, and out of it alſo. And one reaſon, I humbly conceive, why the beſt of Saints, at ſuch an hour, are more than ever ſenſible of their deficiencies, is, becauſe they then ſtanding neareſt to Eternity, have higher and wider apprehenſions of the Majeſty of God, and the immenſe Glory of Heaven; which apprehenſions muſt needs cauſe them to ſee the vility and nothingneſs of their own ſanctity, and all their

ſervices;

services; and consequently, fill them with an holy blushing and shame, that they have done so little for God, who hath laid up so much for them; that they have no more glorified him on Earth, who hope, so soon to be glorified with him in Heaven. And if the highest measures of the most fruitful Saints, which have done God more service, than an hundred such as thy self, shrink into nothing, in their own eye at such a time, and leave them full of shame and sorrow for their unsutable actings, to their high and glorious hopes; how much more will it afflict thee with unspeakable grief and sorrow in the like hour (if thou hast a dram of Sincerity in thine Heart) to remember thy more palpable negligence and barrenness. Oh what then wilt thou say of thy past life, which is so thin sown with Holy Actions? now thou thinkest thy self Religious enough, with thy infrequent Devotions; if thou canst get to the Church once in a week, and into thy Closet, for a few moments,

once in a day, it is well: But when thou comeſt to dye, thou wilt then complain, how thou haſt ſtarved thy Soul, and robbed thy God of much time, which might, and ought to have been imployed in Communion with him, and working out thy own Salvation. Now a few Pence out of thy great Eſtate, paſſeth for Charity; but when death comes to ſweep all away at once, then thou wilt complain thou haſt been a niggard of thy Purſe, and didſt not honour God with thy Subſtance. Now though thou ſpeakeſt, but once or twice in a Moon of God, and Heaven in thy Family; and very ſeldom doſt Catechiſe thy Children, and that but formally, without any affection, or with little deſire to affect them, with the concernment of thoſe Truths, thou inſtructeſt them in, yet thou pleaſeſt thy ſelf, in having done thy duty to them ſo well. But when death's cold ſweat ſhall warn you of your approaching Diſſolution, then thou wilt bewail, that Religion was ſo ſeldom the ſubject

of

of thy discourse, in your Family, that you did not more constantly instruct your Children and Servants; and when you did, that you did not more passionately endeavour to move their affections, and draw their hearts to the love and liking of Religion in its Truths, and the practice of them.

Thirdly, Improve the hope thou hast for this reward, to make thee live above this present world. Truly, thou mayst well be content with a little here, who lookest for so much hereafter. If the Labourer hath but meat and drink at his work, he asketh no more, but stays willingly for the rest till night, when he is to receive his wages. If thou hast Food and Rayment here, and Heaven at the end, doth not God deal well with thee? Oh, 'tis for want of Faith in the Promise, and activity in our Hope, to exercise it self on this Blessed Object, that we are so having and craving after the things of this world, and so dissatisfied with our portion here. We read of *Solomon*,

that he made *Silver to be in* Jeruſalem, *as ſtones, & Cedars as the Sycomore trees*, 1 Kings 10. 27. The Chriſtian might do more, had he a lively Faith and Hope; he might make all this worlds Glory, Pleaſures, and Treaſures, to be but as dirt and dung in his valuation, from what he expects to be preferred to, within a while in Heaven. And he is the happier man, that can live above the world, than he that ſwims in all its abundance. It is for want of better Metal, that Leather and Copper are ſtamped for Coin; and for want of Faith, or exerciſing it on the Promiſe, that we ſet too high a price of the things of this world. This would, and nothing elſe can take off our Hearts from preſent things. Our Affections are too great a ſtream to be dryed up; but turned, they may be, into another Chanel; and truly, the world is too narrow a Chanel to contain them: But here is roomth enough, and more than enough for them all; here is a place of broad-water, no fear

of

of wanting Sea-room. If we would launch out into the Meditation of this blessed place, oh how should we find our Hearts inflamed with longing desires to be there, and no more envy the Carnal world, for what we leave them here to enjoy, than you would the Swine his swill, if you were going to Feast at a Princes Table; which minds me of the next particular.

Fourthly, Improve this Glorious Reward to reconcile death to thy thoughts, and make thee rather desire, than fear to be dissolved. Many were the Arguments, which the *Philosophers*, among the *Heathens* mustered up, to expel the fear of this King of Terrors; but the wisest of them were baffled in all their attempts therein. As it is said of *Cicero*, a little before his death, that he confessed the remedies, which he had prepared against this Enemy, proved, he knew not how, but too weak and feeble for that purpose. And one was bold to tell *Plato*, when he spake much of the contempt of death, *Fortius loqueris*,

loqueris, quàm vivis; that he ſpoke higher than he lived; and no wonder, if we conſider, in how dark a light they ſaw the exiſtence of a future ſtate; and much more, at what a loſs they were for finding the right way which leads to the happineſs of it. Neither do I wonder, that any wicked man under the Goſpel, ſhould be terrified at an approaching death, and go down to the grave, as, they ſay, Bears go down an Hill, backward; afraid to ſee, or think of that ſtate they are going into. For the more any knows of Heaven, without a well grounded hope of arriving there, the greater muſt his dread needs be. *He that increaſeth knowledge* here, will be ſure *to increaſe his ſorrow*; but why any of the People of God, that have a hope of Heaven, ſhould not in ſome meaſure overcome the prevalency, at leaſt of this fear of death, is ſtrange; and, indeed, caſts a reproach upon Chriſtianity. The *Turks* (I have heard) ſome of them ſhould ſay; they did not think Chriſtians

stians believed there was an Heaven, because they saw them so loth to go to it. Labour Christian, to wipe of this reproach, which these Infidels cast upon our Religion. *First*, Look thou buildest thy hope of Heaven, deep, and strong, upon a good ground; which is Regenerating Grace, (for a dead Soul, cannot have a lively Hope) Then labour to hold fast the rejoycing of thy Hope unto the end, to which it would much conduce, to preserve a right notion of death in thy thoughts. What else (Christian) is death to thee, but what *Jordan* was to the *Israelites*? a passage from an howling Wilderness, of a sinful miserable World, where thou hast been pinched with Wants, and stung with fiery Temptations, to a Land of Promise, where is safety to security, and fullness to Felicity: where thou wilt find the absence of nothing, but sin and sorrow. Look upon it, as the uncovering of the Ark of thy body, wherein thou hast been tossed and tumbled sorely upon the

waves

waves of a reſtleſs life, to ſet thee on ſhore on Heavens firm and peaceable Land. Is the betrothed Spouſe afraid of her Marriage day? or a Prince loth to croſs a narrow Sea, to take poſſeſſion of a wide Kingdom, and a rich Crown, that wait only for his coming? No (Chriſtian) fear not thou death, but rather let thy heart revive with old *Jacobs*, at the ſight of this Wagon or Chariot, which is ſent to bring thee over to thy Heavenly Fathers houſe.

Fifthly, Let it moderate your ſorrow, for the death of your Pious Friends, and uſeful Inſtruments in their Generations. Indeed, the loſs of ſuch is great, to thoſe that are left behind; and therefore God allows us to mourn, when ſuch breaches are made upon us; but withal, he ſets bounds to our ſorrow, that *we ſorrow not even as others, which have no hope*, nor mourn ſo as to refuſe to be comforted; to take our own loſs ſo to heart, as not to rejoyce in their gain: Is this thy kindneſs to thy Friends? wouldſt thou have them

labour,

labour, and never reſt? work, and never receive their reward? They could not have had theſe here, but they have them where they are gone. Oh be not unkind to them, by being over-kind to your ſelves. *If ye loved me, ye would rejoyce,* (ſaith our Saviour to his Diſciples) *becauſe I ſaid I go to the Father,* Joh. 16. 28. As if he had ſaid to them, you are indeed (my Diſciples) too ſelviſh. You think what you ſhall loſe if I depart hence, but you do not conſider, what I ſhould loſe, by my ſtaying here: You ſee the poor condition I live in here on Earth, and know the Royalty and Glory I am going to be poſſeſſed of in Heaven; and are you unwilling I ſhould be advanced to my Throne there; and that after I ſhall have finiſhed the work of your Redemption here? Truly you are unkind, and ſhew but little love, in this, to me, your dear Lord and Saviour. Nor do we expreſs much love to our deceaſed Friends, of whoſe happy change we have no reaſon to doubt,

if

if their incomparable advantage doth not make us more rejoyce for them, than our loſs, make us mourn for our ſelves. If we be, as they were, (ſincere and faithful Chriſtians) our loſs is but ſhort; ere long we ſhall recover it, by being taken up to them; they are not loſt, but gone a little before, whither the reſt of their Brethren, ere long, ſhall be called. And while we are left here behind, we have a God to live upon, who cannot dye, who will not leave us, and whoſe preſence is ſufficient to compenſate, I trow, the abſence, not of one, but all our Friends. Would *Elkanah* be thought better to his barren Wife, than ten Sons? May not God then look his Children, when bereaved of any Creature Comforts, ſhould count the having him better, yea, infinitely better than them all. Let therefore every Saint, in this, and all other bereavements, ſolace himſelf with this of *David*, Pſalm 18. 46. *The Lord liveth, and bleſſed be my rock, and let the God of my Salvation be exalted.*

It

It is expected, I know, that I should now speak something of that Noble (and without offence, I hope, I may say) Elect Lady; the Solemnization of whose Funeral, occasioned this our sorrowful meeting; which should I not do, without doubt, I should send you all away, very much dissatisfyed. But far be it from me, that I should by my silence, put her light (now she is dead) under a Bushel, which shined, before all your eyes, so radiently, while she was alive, even as a great Candle, on an high Candlestick. It was said of *John Baptist, all men counted* John, *that he was a Prophet indeed.* And I am perswaded, that all who knew her, esteemed the *Lady Vere* a *Christian indeed.* Truly, if we may not think so of her, we shall be at a great loss to find such Characters, by which we may judge any at all to be so. I shall begin to speak of her, where she her self began to be, her Birth, I mean, and Parentage, from which she had her Extraction. And this was High and Ancient

Mar. 11. 32.

cient on both sides. For by her Mothers side, she sprang from the chief of the *Throg-mortons* Family; and by the Fathers side, was extracted of the Ancient Family of the *Tracies*, at *Todington* in *Glouceſter-ſhire*. She was the youngeſt of Fifteen Children; born on the *Eighteenth day of May*, *Anno* 1581. being the 23. *of Queen Elizabeth*. Her Mother dyed three days after she was Born; and her Father, when she was but eight years old. Thus soon was she an Orphan; but, indeed, they only are Orphans, who have no Father in Heaven. *When her Father and her Mother thus forſook her, the Lord took her up*. The many Experiences she had all along her life, of Gods most tender care over her, occasioned her to chuse this for her *Motto* (which is found written by her, in the front of most of her Books in her Closet) *God will Provide*. She took much delight in speaking of one of her Ancestors, as one of the greatest Honours to her Family. *William Tracy* of *Toddington*, Esquire, men-

mentioned by Mr. *Fox* in his Martyrology, who in the Reign of *King Henry the Eighth*, for the sound Profession of his Faith, made by him in his last Will and Testament, was after his Decease, condemned to have his body taken out of the ground and burnt; which Sentence, accordingly was executed. She was twice Married; to Mr. *William Hobby*, her first Husband, at Nineteen Years of Age, by whom she had two Sons, which were Religiously Educated by her; the happy fruit of this her care, she reaped at their Pious Deaths (for they both went young to Heaven) the Younger dyed in the Fourteenth Year of his Age; the Elder in his Three and Twentieth, much admired for his Parts, and loved for his Piety. Her second Husband was, Sir *Horace Vere*, afterward *Baron* of *Tilbury*; so Noble and Excellent a Person, that I must not name him without some Honourable Reflection; one whose Coat Armour made more Renowned, than his Coat of Arms; and his

his Personal Atchievements in the field, ennobled more, than the High Blood he borrowed from his Ancestors. But his Piety gave him the highest Character of all; by the other he got a *great Name, like unto the great Men, that are in the Earth*; but by this he obtained *a good Name*. And even *Tacitus*, the *Roman Historian*, prefers a praise from Goodness, before that which is obtained by Greatness. And therefore speaking of a Noble *Roman*, saith, he was, *inter claros potiùs quàm inter bonos censendus*. This *Noble Lord* was one, who could wrestle with God, as well as fight with Men; and may be thought to have got his Victories upon his knees in his Closet, before he drew his Sword in the Field. And when he had overcome his Enemies, he could overcome himself also; being one of the humblest Souls, in whom so much true worth lodged, that I have heard of. His good Lady would say, she honoured him for his Valour, but most, for the Grace of God which shined in him.

a *Sam.* 2. 19.

him. Thus she did, *coruscare radiis Mariti*, shined by the Rays of her Husbands Excellencies; but not only with these, for she had radient Beams of her own, by which she cast like Honour upon him, as she received from him. So happily was this Noble Couple suited, as in the high Extraction of both their Births, so also in the rest of their accomplishments, that they mutually illustrated each the others Honour. But passing by all her secular Prerogatives, we shall now present her to you, in some of her spiritual Excellencies. These, indeed, give the intrinsick value to a person. He that would take the true height of of a man, must not measure him with the vantage-ground he stands on. I may say of this Gracious Lady, what *Nehemiah* said of another Noble Person in his time; She was *a Faithful Woman, and feared God above many*. Some are so prodigiously wicked, that they seem to have wedded the Vices of many others. But this good Lady may

Nehem. 7. 2.

be ſaid to have collected the Excellencies of many other Chriſtians. In her you might have ſeen theſe various Graces, which grow to an eminency, but ſeverally in others, met altogether in one knot; I ſhall ſpeak of a few.

Firſt, The fear of the Great God, was very great in her; wonderful tender ſhe was of offending him. She hath been often heard to ſay, and that ſolemnly; Oh, I would not ſin againſt my God. She profeſſed, that ſhe dreaded Hell moſt, as a place where God was Blaſphemed. Oh pretious Saint, to dread Hells ſin, more than Hells fire.

Secondly, Her Zeal to the Worſhip of God, was eminent. *Firſt*, To the Publick, this was evidenced many ways. *Firſt*, By her Zeal, to get able and faithful Miniſters for thoſe Livings ſhe had in her diſpoſe; and by improving her utmoſt intereſt, to procure the like for this Pariſh, where ſhe reſided, in its ſeveral vacancies. And herein the *Noble Patron*, did moſt kindly gratifie her with the choice, deeply obliging,

not

not only her *Honour*, but the whole *Town* thereby; so that you in this place, have lived in a *Goshen* of Gospel light for a long season; and are able also to tell, how *comfortably she spake to those that taught the good Word of the Lord amongst you.* What countenance, and real encouragement she gave them in the Lords Work, without sparing her purse to do it. *Secondly*, By her constant attendance on the Publick Worship, so long as the Lord vouchsafed her any health: yea, she did not only attend on it her self, but was careful that her Family should do the same with her. They that would not serve God with her, were no Servants for her. *Thirdly*, She was no less devout in, than constant at the Publick Worship. She durst not trifle with Holy things, which made one (in this respect) say of her, *That this Lady, by her Solemn and Reverent Deportment in Divine Worship, would make one believe that there is a God indeed.* As for the *Sacrament* of the *Lords Supper*, which

is so dismally neglected by many; her desires were most Ardent to partake of it frequently, saying, (as the Minister of the place informed me) that she durst not neglect, no, not any one opportunity, that was offered for the enjoying this Sacred Ordinance. And, oh, how intent was she in Preparation for it? the whole preceding week was taken up by her for that work; in which, she would always have a private Fast with her Family, or a secret one in her Closet. Was not this one that meant to go to Heaven in good earnest? *Secondly*, The Private Worship of God. Let us follow her from the *Church*, to her own House, and we shall find, that she brought her Religion and Devotion home with her, and did not leave them in her Pue behind her, till she returned to it again the next Sabbath. Some can complement God Almighty, before their Neighbours, on the Sabbath, but care not to acquaint with God at home all the week after. But if ever any private

vite dwelling, might be called a *Chappel* or little *Sanctuary*, her house was such. There you might find her, and her Family, twice every day, upon their knees, solemnly Worshipping the Great God; there you might see them, humbly sitting, at his feet, to hear his most Holy Word read unto them; concluding constantly their Evening Service, with Singing one of *Davids Psalms*. What Strangers soever were present, there was no putting by, or adjoyning the Worship of God to a more convenient season. On the Lords day, you might hear the Sermons Preached in Publick, repeated to the Family, the Servants called to give an account before her, of what they remembred, the high Praises of God sounded forth by the whole Family together. After Supper again, you might hear the Servants in their room, exercising themselves in the same Heavenly Duty of Singing Psalms. And no sooner did the *good Lady* hear them strike up, but away she would go to joyn with them in

that duty. Follow her up the ſtairs, there you ſhould be ſure to find her, twice every day, ſhut up ſome hours in her Cloſet (which was excellently furniſhed with Pious Books of Practical Divinity) Here ſhe redeemed much pretious time, in reading the holy Scriptures, and other good Books, that might give her further light into them, and help to put more heat into that light ſhe had obtained. Here ſhe poured out her devout Soul, with ſuch fervours of Spirit in Prayer, as could not be hid (ſometimes) from thoſe her Maidens, whoſe occaſions drew them, at any time, near her Cloſet dore; and yet are we not at an end of this good Ladies Devotions; for every night ſhe would, her ſelf, pray with her Maidens, before ſhe went to bed. And now, is it any wonder, ſhe grew ſo rich in Grace, who drove ſo great, and conſtant a Trade in the means of Grace, and had ſo many ways to bring her in Spiritual gains?

Thirdly,

Thirdly, *Her Love to God* (besides what already hath been said) did many ways make it self evident to be of an high degree. *First*, The mournful complaints she would make, that she could love God no more; the reason of which indeed was, because she loved him so much. Therefore she thought she loved him so little, because she knew she could never love him enough. The truth is, she had such raised apprehensions of Gods Glorious Excellency, as caused her to think her highest affections unworthy of him. None, indeed, that have such high apprehensions of the Divine greatness and goodness, can love him little, or think their love, when most, to be great. *Secondly*, The vehement desires, and longings, she had to be gone hence, that she might be with Christ. She was one of those very few Christians, which stood in need of old Mr. *Dods* use of Exhortation; which I have heard he would make to the Saints, in his Preaching: *That they would be content and*

and patient, though they were not taken up to Heaven ſo ſoon as they deſired. This good man (who was one of the moſt Heavenly Souls that this Age knew) finding to do this, was ſomething difficult in his own Soul, thought it was ordinary for others to do the like; whereas (God knows) moſt Chriſtians, are of a lower form in Chriſts School, prone rather to linger too much here, than to be too haſty of going hence; ſo that they need rather Spur than Bridle, and Miniſters have more reaſon to take hold of them, with the ſtrongeſt Arguments they can find, to draw them out of the love of this world (as the Angels did *Lot* out of *Sodom*) than to make them willing to continue here. But this Gracious *Lady*, knew ſo much of Heaven, as made her ſtay here tedious to her: the earneſt option of her Soul was, *Come Lord Jeſus, come quickly.* She found to her great grief, that her imperfect ſtate on Earth, made it impoſſible to ſerve God here as ſhe would, and therefore did wonderfully

derfully complain she was unprofitable and unserviceable; and this deep sence of her unserviceableness (while others admired her fruitfulness and usefulness) did still increase her desires to be, where all these infirmities would be cured, and where she knew her ability should fully correspond to the height of her desires she had to serve and glorifie her God. *Thirdly*, Her love to the Saints, who are born of God, and have his lively Image stamped upon them. This in Scripture, is made one of the faireſt evidences for our love to God. *Every one that loveth the Father that begat, loveth him that is begotten*, 1 John 5. 1. A man may love the Child, and not love his Father; but he cannot love him, because he is his Child, and because he is like his Father, but he must needs love his Father. Yea love him first and most, because his love to the Child, springs from his love to the Father. This *Good Lady* then, was a great Lover, doubtless, of God himself, because she had

so

so dear an affection to his Children. She did not praise the dead Saints, and persecute the Living; she did not pretend love to those that lived far from her, but shewed kindness to them that lived near her: She did not factiously love some of one Party, and reproach those of another. In a word, she did not love the Saints in an equality with others, from a Natural tenderness, which disposeth some to be kind to all, good and bad; but her love was a Spiritual, Cordial, Special, and Uniform Love to them. Where-ever she saw any thing of God, her Love was drawn out towards them, and had the most love for those, that discovered most of God; she loved them so, as to delight in converse and communion with them; yea, and the chief of her Charity was extended to them. As for the Faithful Ministers of Christ, whose Function lifts them above private Christians, few ever exceeded her, in loving and honouring of them; yea, she loved first the *Ministry*, and then the

Mini-

Ministers; professing seriously, the great love and high esteem she had for them, was for their dear Masters sake, whose Embassadours they were. So that what I have heard concerning her worthy Son-in-Law, in *Norfolk*, Sir *Roger Townsend*, that for his Love to the Ministry, he got the title of being called, *Deliciæ Cleri*, *The Ministers Delight*; may be truly given to her.

Fourthly, *Her works of Charity* were remarkable, upon manifold accounts. *First*, The largeness of her Charity, so great indeed it was, that it may well be admired, how this Tree should not long ago have killed it self with overbearing. The Trees in our Orchards yield their Fruit but once a year, taking so long a time to be put in heart for bearing again. But her Charity was dropping Fruit all the year long. Many ways it diffused it self; she had Silver for the Moneless aliment for the Hungry, Medicaments for the Sick, Salves for the Wounded. Abundance of good she did this way, in Town and

and Country; she did not only give, but *devised liberal things*. If her Servants knew of any that were in great need, and did not tell her of it, she would (when by otherways she heard thereof) be very angry with them. It hapned, that an honest poor Neighbour dyed, before she knew he was sick, for which being troubled, she asked her Servant, whether he had wanted in his Sickness, saying, with some earnestness, *I tell you, I had rather part with my Gown from my back, than the Poor should want*. *Secondly*, In the prime objects of her Charity, she cast her seed upon all sorts of ground, but especially on Gods enclosure. The Houshold of Faith, had her fullest handfulls; to such she never thought she gave enough. *Thirdly*, Her Secretie in giving. When it might be, she did not give her Charity, as some throw their Money into a Basin at a Collection, so that it rings again, but it fell like Oyl into a vessel, without noise. *Fourthly*, Her Self-denying Spirit in all this; she

was

was no Merit-monger; *good Lady*, she never thought to purchase Land in Heaven, with the money she gave on Earth. She was no Merchant to sell her Charity, but a Faithful Steward, acknowledging, what she gave, was not her own, but her Lords money; she was, notwithstanding all her Charity, carried out to a naked Christ, desiring to be found alone in him, and his Righteousness, as earnestly, as if she had not done one good work in all her life. Hear this, Oh ye Papists, and be ashamed for your notorious slander; who would make the world believe, that *Protestant Religion*, is too cold a Soil for Charity to thrive in. Behold here, a *Protestant Dorcas, full of good Works, and Alms-deeds.* Though she had no opinion of Merit to cherish the root of her Charity, from which much of yours comes, had not hope of expiating some foul Crimes, or conceit of meriting Heaven, been at the bottom of the Charity of many in your *Church*, it may be believed, the first stone

ſtone had this day been to be laid in ſome of your Goodly Hoſpitals and Churches alſo.

Fifthly, Her Sincerity. This was as her under Garment, which ſhe wore neareſt to her, and gave excellency to all her other Graces. Many notable teſtimonies there were for this in her. *Firſt,* The uniformity of her Holy Walking; her Religion was not like a drift Snow, which lyeth thick in one place, and leaves the ground bare in another; the Hypocrite hath ſome naked plot in his Converſation, that renders him ſuſpicious; you may perſwade him with *Herod, to do many things,* but never make him with *Saint Paul, willing in all things to live honeſtly.* But in this good Ladies Converſation, one part correſponded admirably with another; an happy Symmetry appeared in her whole courſe, towards God and Man, abroad, and alſo at home, among her Domeſtick Relations, thoſe that lived conſtantly with her, who ſaw her (as we are wont to ſay) hot and cold, in her

her night-cloaths, as well as when dreſſed to go abroad. Few, I believe, have had an higher teſtimony for Piety, from thoſe that have lived near, and long with them, than ſhe hath from all that dwelt under her roof. *Secondly*, The great freedom ſhe gave her Friends in ſpeaking to her, of what they ſaw amiſs in her; ſhe was wont much to applaud the priviledge of having a Faithful Friend, ſaying, others might ſee more by us, than we by our ſelves; ſhe would alſo ſay, *'Tis a great mercy to be convinced of any ſin.* *Thirdly*, Her Faith, which was wont to be then ſtrongeſt, when death appeared neareſt. Like that great Souldier I have read of, who would tremble every joynt, whilſt his Armour was putting on in his Tent, but without all fear, when he engaged in the Battel. A little more than a Twelve-month ſince, ſhe fell into a long ſwound, which laſted about half an hour, without any viſible hopes of her recovery; but as ſoon as ſhe came again to her ſelf, ſhe

ſaid,

ſaid, *I know my Redeemer liveth*; and being conveighed to her chamber, there, again, *I know whom I have truſted*: An Hypocrites hope is compared, to the *giving up the Ghoſt*, Job 11. 20. And in this particular not unlike. As a dying man, his breath grows ſhorter and ſhorter, till at the laſt it is quite puffed out; ſo commonly the Hypocrites hope leſſeneth, as death grows nearer, and commonly expires, before the man himſelf doth.

Sixthly, *Her Humility*. This we may call her upper Garment, with which ſhe ſtrived to cover her other Excellencies, though their Beauty was rendered the more conſpicuous and amiable, by caſting this veil over it. Grace, indeed, is like an Oyntment, which the cloſer it is held in a mans hand, the more ſtrongly it ſends forth his ſweet ſcent. Oh how meanly did ſhe think of her ſelf? ſhe ſaw not how her own Face ſhined, while others beheld and admired. Ever complaining ſhe was uſeleſs, and unprofitable, and did no good.

Never

Never spake she of her Perfections, but frequently of her Imperfections and unworthiness; yea, she would often say, *I abhor my self, indeed I do.* How easie of access, for the meanest to come into her presence? how affable, courteous, and lowly to the poorest? many times, when her very Servants had done a business well, she had set them about, she would say I thank you, to them. *The Law of kindness* was in her Tongue, to whomsoever she spake.

I have but a word or two to speak of her gracious behaviour in her last Sickness, and I shall say no more of this Honourable Person; her Pains was strong, but her Patience stronger; never was she heard to mutter, or utter any repining word; but justified God in all his proceedings with her. Yea more, she was much in admiring and blessing God for his Mercies, in her acutest Pains and greatest Agonies. How doth this Blessed Soul now Carol forth the Praises of God in Heaven? who could sing them so sweetly, while

those sharp Thorns were at her Breast? that could keep her Heart in tune for this high note, in her greatest bodily pains and dolours? She was not without assaults from *Satan*: it were strange indeed, if he should not have *considered* this Pretious Servant of Christ, and not offered her some disturbance at this time, whom he had found so great and old an enemy to him, and his Kingdom of darkness; but he came only to be beaten back with shame, and to add more Trophies to all her former Victories over him. The last words which, I find, were observed to be spoken by her, (before a sleeping Lethargy seised on her poor spent body, (which in two days carried her off the stage of this life) were, *How shall I do to be thankful? how shall I do to praise my God?* Thus she ended her life here, in the exercise of that Duty, which was to be her constant endless work in that life she was now entring into.

I have done speaking of this Elect Lady, and have now only some reflections,

ctions to make from what I have said on her, upon our selves.

First, Let us all be stirred up to give God the praise of those his Graces, which he so abundantly poured into this Elect Vessel; her light hath shined very radiently before most of your eyes, her good Works you have seen, and many of you been refreshed by them; now glorifie your Father which is in Heaven; think it not enough to go home and say, she was a good Lady, a pretious Christian indeed; but as your eye passeth through the Air, and stayeth not till it terminateth on the Sun; so let your thoughts not stay in the admiring of her Perfections, but pass from her, and fix upon God the Donor, and Father of all these good and perfect gifts. Say not only, she was a good Lady, but oh how good and gracious is God, to fill such a poor Earthen vessel, with so much of his Heavenly Treasure. *Again*, Let us bless God, who hath so happily finished

her course, and delivered her from the snares and miseries of this evil world. The Souls of the deceased Saints, are above our Praying for them, being at rest in a glorified state; they are beneath our praying to them, being still but Creatures in Heaven, though glorified; but they may, and ought to be the subjects of our Thanksgiving unto God. This is a duty, therefore, the greater, because it is for the greatest of Mercies, that which crowns the whole series of Gods gracious past Providences to them. If you think your selves engaged to bless God for your Friends, whom God hath brought safe home to you, after a long and dangerous journey, or recovered out of a perillous Sickness? how much more then should we be thankful, to see any of our Godly Friends, carried safe to the end of this great journey, and landed at their Heavenly Fathers House? not recovered from a Sickness, which is but an adjournment to death; but to have shot deaths gulf, and to be set everlastingly above it? Se-

Secondly, Let the radient Excellencies that were in her, humble us for her Deficiencies. A coorse piece of Cloth, never appears so coorse, as when laid by a fine; nor a Dwarff so low, as when set by one that is tall. How may her knowledge in the Scriptures, shame the ignorance of many of us? Her awful fear of God, the little reverence we have of the Divine Majesty? Her zeal for God, our coldness? Her reverence in the Worship of God, the rudeness of many, who behave themselves therein, as if God Almighty, and they were fellows? Her charitable Spirit, and large Heart, whereby she concerned her self in the wants and miseries of others, the narrow and selfish Spirits of many? who like the Hedghog, wrap themselves up in their own soft wool, and turn out bristles to all others. Or, who say with that fat *Monk*, stroking his own filled Paunch, *If it be well here, all is well*; though others be shithering with cold, pining with hunger. How may her

Humility, which hid so great Excellencies in her, from her own observance, put them to the blush, that are puffed up with their poor pittance of gifts or graces? much more, those who are swelled with a fancy of having that, which none can see they have. In a word, How may her Patience, under great Afflictions, reproach the murmurings of many, when they feel but a little smart from a gentle Correction? as if they would turn again upon God, and snatch the Rod out of his hand? I might say, I fear too many, that seem here to mourn for the loss of this good Lady, as Christ to the *Jews*, *Weep not for her, but weep for your selves*, that you are so unlike to what she was.

Thirdly, Let the high measures of Grace, this Pretious Servant of God attained to, encourage all weak Christians to press forward, after further degrees of Grace. Sit not still for shame, at the bottom of this Hill, when you see how high she got in Grace and God-

Godliness. She hath not drawn up the Ladder after her; take her course, tread in her steps; and by Gods blessing, though thou mayst not come to her pitch here, yet thou shalt have far more than now thou hast. She did not grow thus rich in Grace, with idleness and sloth, but by Gods blessing on her diligence, in the use of means. She did not become so eminent by proudly thinking her self so to be, but by Humility, and Poverty of Spirit. Many had been better, if they had not thought themselves to be better than they were.

Fourthly, A word to you that had the priviledge to live in her Family: For Gods sake look to your selves; happy you, if the holy Example you had in her, and extraordinary means of Grace you enjoyed under her roof, have had a kindly and powerful effect in you; if they have produced a serious resolution for an holy life. But wo be to you, that shall bring a prophane and wicked Spirit out of such a

Pious Family; think seriously, how sad it will be, to live so near Heaven in this world, as there you did, and at last to miss of Heaven in the other.

Fifthly, To those that are privileged with Noble Birth, or Gentile Extraction, learn from this Lady, the best way in the world, to make the Tribute of Honour, which is your due, surely and chearfully to be payed you; take but the same course that this Gracious Lady, and Noble Lord her Husband did, and I dare promise, you shall obtain it. Labour to be good, and to do good, be not afraid, or ashamed to be Religious; own God in his Holy Ways, and Holy Ones; and then you shall be Honoured of all, but by those that refuse to Honour God himself: And who would accept of Honour at their hands, who rob God of his? you have the Word of God for this, *Them that honour me, I will honour*, 1 Sam. 2. 30. *By Humility, and the fear of the Lord, are Riches, and Honour, and Life*, Prov. 22. 4. A place of Scripture, which God fulfilled

fulfilled, remarkably, in the deceased Lady. It fareth with Gentlemens Honours, as it doth with Tradesmens Wares, which while they are made true and good, their price keeps up in the Market; but when they are made with little care, and of bad stuff, then it falls, and they hardly go off.

Oh defile not your Honours by any debaucheries; *Dignitas in indigno est ornamentum in Luto*, saith *Salvian*. What pity is it a Scarlet Cloak should be sopt in a swill tub? The corruption of the best is the worst. I do not clear those of sin, who do not give him the Honour due to his Title and Place, that is unworthy of them; but methinks, that those whom God hath left so high in dignity above others, should consider, that it is their duty, and wisdom also, to shun all that may lead their Inferiours into this Temptation. How can he be free to complain of others, denying him his Honour, who by his own prophaneness and wickedness, casts

more dishonour on himself, than any other can do? To be dishonourable, is worse than to be dishonoured, as much as a sin is worse, than an affliction. The Good and Pious, are sometimes dishonoured by those that are wicked, even for that which is their highest Honour; but it is sin and wickedness that makes a person dishonourable, as also it doth a Nation, *Prov.* 14. 35. *But sin is a reproach to any People.*

FINIS.

[redacted]

An Epitaph on the Right Honourable, and Religious, the Lady Vere, *Wife to the moſt Noble, and Valiant Lord* Horatio Vere, *Baron of* Tilbury, *who dyed,* Decemb. 25. 1671. *in the* 90 *Year of her Age.*

BEneath this Marble Stone doth lye
Wonder of Age, and Piety.
So Old, ſo Good; 'twas hard to ſay
Which ſtriving in her won the day,
Or had moſt power to bow her down,
Her Age, or her Devotion.
Her Piety made the World confeſs
Old Age no bar to fruitfulneſs.
Her Age again ſo wondrous great,
Prov'd Piety never out of Date.
Well may ſhe then a wonder go,
When as, to prove her to be ſo,

The

The two grand Topicks do agree,
Both *Scripture* and *Antiquity*.
Thus was she like (none ever more)
That *Widow of above Fourscore*,
Who serving God both day and night,
At last of Jesus gat a sight.
Nay still, like her, in Temple, she
Her Saviour waits, once more to see.

On Her sleeping Three days together, before she dyed.

Deaths Brother, Sleep, her Senses ty'd
Three days, and then she waking dy'd.
Sleep was the Essay of Death's Cup,
Which first she sipt; then drank all up.
Thus Swimmers first with foot explore
The Gelid stream, then venture o're.
Thus *Martyr*, for a Tryal, first
Into the fire his Finger thrust,
To snip a Pattern of the flame,
Then clothes his Body with the same.
Thus *Spies* to *Canaans* Land are sent,
To view the Countries e're they went.
Sleep was the Mask, in which she saw
The Promis'd Land, *Incognita*.

Which

Which done, she only wak't, to tell
By-standers, that she lik't it well.
Then, Reader, if thou wonder'st at
Her Three days Sleep; remember that
Three days to view the Triple-Heaven,
(One day spent in each Court) makes even.
But, Reader, when thou think'st upon
Her Third days Resurrection,
If thou'rt amaz'd, wonder no more:
Her Saviour did so before.

On her dying just on the day of Christ's Nativity.

Long time she sleeping lay, but could not dye
Until the day of Christs Nativity.
No wonder then *She slept and slumbered*;
It was because *the Bridegroom tarried.*

On Her Nobility.

Noble her self, more Noble, 'cause so near
To the Thrice Noble, and Victorious *Vere.*
That *Belgick Lyon*, whose loud fame did roar,
Heard from the *German* to the *British* shoar.

His

His Trophies she was Joyntur'd in. (so say
The Lawyers) Wives shine by their Husbands
Ray.
See therefore now, how by his side she stands,
Triumphing midst the Graves, those *Nether-*
lands!
Rather in Heaven. Those only we confess,
Are truly call'd, *Th' United Provinces.*

Charles Darby,

Rector of Kediton *in* Suffolk.

Upon

Upon the Death of the Right Honourable, Lady Mary Vere.

WHat Marble Heart can chuſe but drop a Tear,
At the ſad Funeral of the Lady *Vere*! (is dry
Whoſe Death's a publick loſs? Our ſpring
That many an empty Ciſtern did ſupply.
God deckt her Heaven-born Soul with Gems Divine
Of various luſtre, which did make her ſhine
That all that ſtood about her ſaw the light;
She made it day, even in the darkeſt night.
Her bounteous Hand, and truly noble Heart
Did noble Gifts to multitudes impart.
She was a flowing Spring, a Mine of Treaſure,
To ſerve her Lord, and do good, was her pleaſure.
Pattern of Goodneſs, and a Pillar too,
A few ſuch loſſes might the World undo.

She

She gave her self to Christ with heart and
might,
And was with him in Spirit day and night;
And when his Festival began on Earth,
But kept in Heaven with purer joy and mirth.
She longed to be there, which made her sing
Her *Nunc Dimittis*, and her Soul took wing,
To sing her Carol among those that are
Without temptation, fault, offence, or jar.
But when arriv'd, no Mortal can declare
What joys in Heaven; & what welcomes are
For this devoted Saint; whilst here on Earth
We mix Sin with our Songs, Tears with our
Mirth.
She's gone, but never perish shall her Name,
Her works abide to Eternize her Fame.
Anagr. Verè mira.
Mirrour of Blessings! for what tongue can tell,
For Grace and Greatness where's her parallel.

Edward Thomas.

In

In obitum Nobiliſſimæ lectiſſimæq; Heroinæ, Mariæ, *Illuſtriſſimi fortiſſimiq;* Ducis Horatii Vere Baronis *de* Tilbury, *Viduæ, Carmen Epitaphium.*

Nobilitas tibi *Vera* fuit, *Prudentia Vera*;
Vera tibi *Pietas*, & tibi *Vera Fides*.
Vera Dei cultrix fueras, & *Vera Mariti*:
Quæq; *nitent*, aderant omnia *Vera tibi*.
Acciderit tandem quòd *Mors* tibi *Vera*, dolendum:
Excepto *hoc*, de te ſingula *Vera juvant*.

Simon Ford. S. T. D.

[redacted]

On the Death of the Right Honourable, and Truly Religious, the Lady Vere.

Marie Vere
Ever I arme.

A Tribute who can here pretend
To pay, but he who hath to ſpend
Whole *Indies* of refined Ore,
Ready to bring out of his ſtore,
Which after all will prove to be
Too mean, yea bankrupt beggary.
See Name, Relation, Sate of Grace
Do march in correſpondent pace,
Daring all Enemies to withſtand
Her Generous Soul, or Countermand,
Its reſolution ne're to yield,
But ſtill to fight, and win the Field.
Ever I arm, and ſo do wait
My Captains Word, on Foes deceit,
Or when he muſters up his ſtrength,
Hoping to vanquiſh me at length,

Yet

Yet then I faint not, but being arm'd
Through Grace I ſtood and was not harm'd.
Here, here's a She maintain'd the Fight,
Remained Conqueres in deſpight
Of all his Forces, till at laſt
Praiſes and Thanks were her repaſt;
Thus Faith, and Hope, and Patience,
Triumphant rode i'th' Chariot Hence.
But how ſounds this ever I arm
Suiting a Lady once i'th' Arm,
Of ſuch General whoſe ſtory
Embalms our Nations dying Glory;
Embroiders Records with his Name,
Out-bids the narrow mouth of Fame.
Gurnall diſplay thy Magazine,
Here thy whole Armour may be ſeen
Bright and well us'd, well buckled on,
A Cuiraſeer, who having won
Many a Battel, now receives
The Crown which her great Captain gives.

Maria Vere
Jam re vera.
Jam re vera feror ſuper aſtra, beata triumpho,
Expectanſq; diu ſpeſq; Fideſq; ſatur.

[redacted]

On the much Lamented Death, of the Worthy of all Memory, the Right Honourable, the Lady Vere.

THrough Floods of Tears my Muſe did wade,
To ſeek theſe Mourners, and this ſhade:
That ſhe, poor heart! might ſit and tell,
A grief defrauding Parable.

If in the dark ſhe chuſe to walk,
Or with Ambages mar her talk;
Or too ſlow paces ſeems to go;
Admit Cloſe Mourner ſo to do.

If Speech, or Memory, do fail,
Or if, perchance, ſhe wear her Veil,
A day, a ſize or two too long;
Wink at ſmall faults in Mourners Song.

Unto a Noble Favourite,
From Holy Land, by his own Sp'rite,

The

The King of Glory, and Renown,
Sent a choice Jewel of his Crown.

A Casket first he did prepare,
Wherein to put this Jewel rare:
Then this large token of his Love,
He dropt into it from above.

It was a cur'ous Artifice;
Of all brave works the Maſter-piece;
Moſt worthy of that skilful hand,
Which form'd all things on Sea and Land.

Its Subſtance was more pure than Gold:
More worth than thouſands, though twice told.
For kind the beſt, of fitteſt ſize;
Which much in little did comprize.

It in form a Heart reſembl'd,
A ſingle Heart, that ne're diſſembl'd;
A broken Heart, that often trembl'd,
A bleeding Heart, moſt deeply humbl'd.

Upon the Table of this Heart,
Not in proportion, but in part;
The graver by Divine impreſs,
Set th' Image of his Holineſs.

In it Twelve Pretious Stones were ſet,
(None ſuch in Princes Coronet)

In

In lovely order, and in place;
By three, and three, with goodly Grace.

I'th' first row Faith, Hope, Charity;
Next Temperance, Vertue, Purity;
Then Meekness, Kindness, Verity;
I'th' last, Love, Zeal, and Constancy.

I'th' midst there stood a massy thing,
Fit for a Royal Spouses Ring;
Humility men did it call,
This was the Gracing Grace of all.

Repentant Tears, to Pearls converted,
In the borders stood well sorted:
Where they in greatness, and in show,
In goodness too, did daily grow.

In early times it took a fall,
And thereby lost its Graces all;
It fell into a lothsom Lake,
Which did it foul and filthy make.

Yet a great Prince did not disdain,
To take it up and ope' a vein
In his own side, and with pure blood
Wash off the foyl, and make it good.

This fall its Glory did impair,
This Friend its Breaches did repair;

'Cause

'Cauſe mending would not ſerve, he knew,
He melted, moulded, made it new.

Then like a Glorious Sun it ſhin'd,
With Rays moſt bright, enough to blind,
Preſumptuous eyes which turn'd that way,
To ſee what 'twas out ſhin'd the day.

This Jem the owner of his Grace,
Moſt freely lent us for the ſpace,
Of ſomewhat more than Ninety Years;
So long this Pendant deck't our Ears.

But now, alas! for non-payment
Of Tribute Praiſe, an eaſie Rent,
It's fetch'd away in great diſpleaſure.
Oh what's the loſs of ſuch a treaſure?

Put off thy Vizard Mask my Muſe,
And don't our Patience ſtill abuſe;
Nor expectation higher raiſe:
But name the perſon thou doſt praiſe.

Content, for ſure I am too blame,
So long to ſmother that great Name,
Which in all Countries where it came,
Was crown'd with Honour and with Fame.

The Noble Soul deſcribed here,
Was one to God, and man moſt dear;

Who

Who in Devotion had no peer,
The Great Good Lady *Mary Vere.*

EPITAPH.

THE Casket of this Jewel rare,
With deep laments we here Interre;
In hallow'd ground, which yet grows proud,
Of purer Earth to be the shroud.

And thou fair shrine, in whose close womb,
This Holy Relick we intomb;
Preserv't with care, and on it try
What may be done by Chimistry.

That when the Trump saith, dead arise,
Thou mayst send forth thy wealthy prize;
Ev'ry Particle well calcin'd,
And every dust double refin'd.

Richard Hoplett.

FINIS.